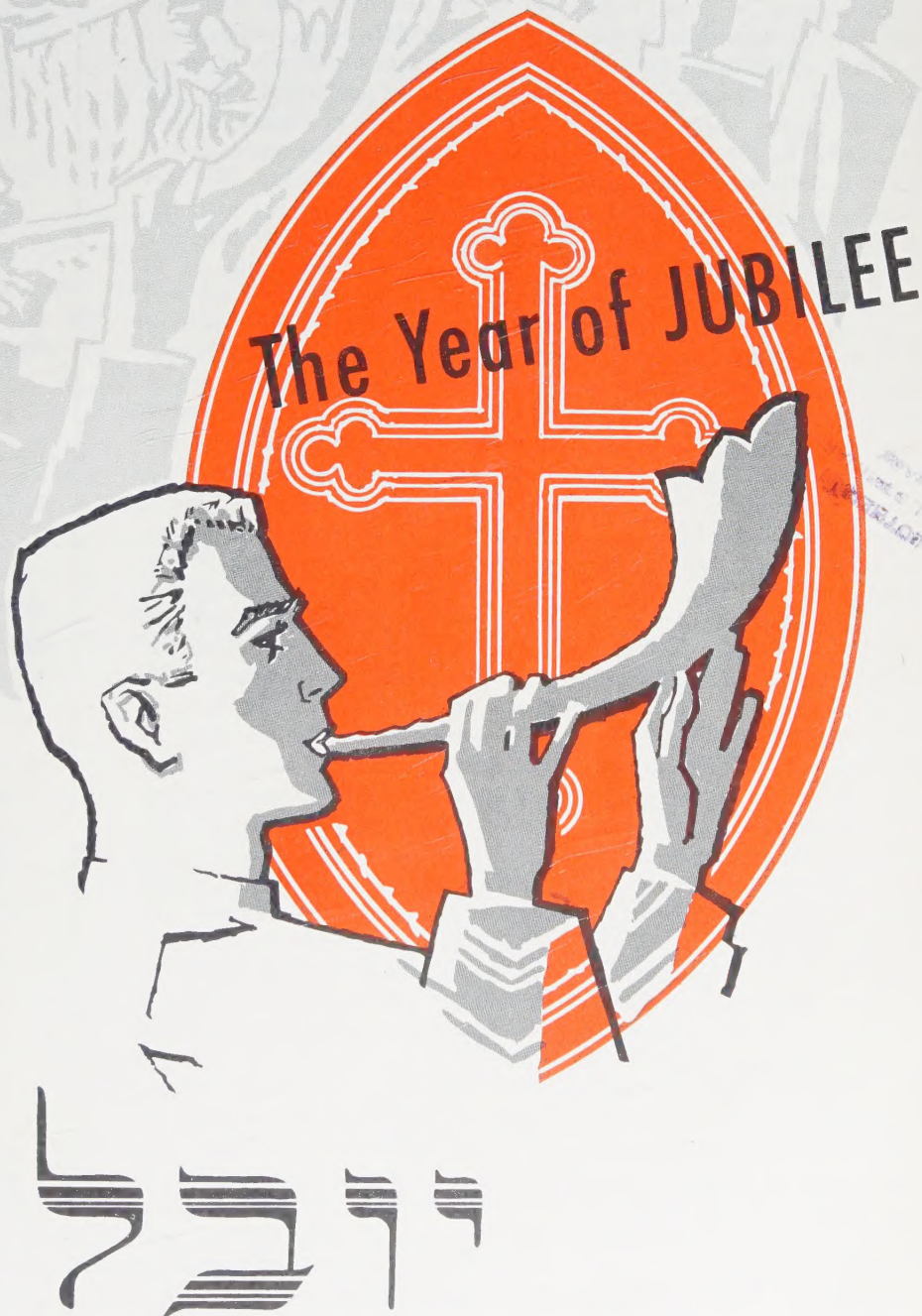


# Lutheran Herald

May 31 • Volume 44 • Number 22



**J**ubilee

"Then shalt thou cause the trumpet of the Jubilee to sound . . . in the day of atonement shall ye make the trumpet sound throughout all your land."

# Why a Jubilee Year?

Three churches now become one church. Three streams now flow into one river. Three families now become one family.

All have chosen to leave homes dear to them. Each comes with some reluctance. Each comes in trust. Each comes with joy. Already, through the years, they have grown to respect and love one another. In leaving home, the gloom of closing doors behind them is scattered by the warm light that already beckons from the open doors of the great house on the hill.

We believe that the Lord of the Church rejoices. People of separate national origins witness now to their common history in the faith. There is neither Jew nor Gentile, Dane nor German, east nor west. We are one in Christ and one in the faith.

It is not important that we now become one *big* church. Bigness brings new dangers. It is important that by pooling our vision, our enthusiasms, and our activities, we may become better stewards of the tasks assigned us by our Lord. Through a myriad of organizational details, the documents which define this church breathe the church's eagerness to thank and serve its Lord.

During this Year of Jubilee, and every year, the people of the church will be recalled to three age-old tasks. First, we pray. We intercede at the throne of God for one another, for the church and her mission, for the world and its peace. Second, we search the Scriptures. The Spirit of God bestows His gifts through the Means of Grace, the Word and Sacraments. Third, we confront the world. God so loved the world that He gave His only Son for its salvation. We move into the second half of this explosive century of the world's history. We prepare to suffer with it and for it, because it is the vineyard given us in this hour.

Our journey is not ended. We only round a bend. This church builds no fences around its house nor does it bolt its doors. For there are other

families of God with whom already we traffic. We want this interchange to increase. The path of our church is already converging with paths of our brothers.

Our joy in the union of the churches lies in the conviction that the Holy Spirit has led His people to this hour. In the renewal of the church, in which the believers are conformed more and more to the image of God, it is obvious that they will also grow into a richer and fuller fellowship. No man is sanctified in solitude, but in living communion with all fellow believers. They are one in Christ, and are to present themselves to the Lord and to the world as *one*. The union of these three churches we hope therefore will be a reassurance to the whole Christian family, and to the world, that the Holy Spirit is moving His children into the riches of grace.

The American Lutheran Church emerges on the scene of history in an ominous hour. The first half of this century has shaken the foundations of the world's political, economic, and cultural life. Changes even more volcanic hover on the horizon. The church should refuse to be born at all if in this hour it be not ready to think harder and more creatively than any generation of the fathers. God, the Lord of history, will expect nothing less. Despite the maelstrom of change, however, the church's abiding commission remains the same—to witness to its Lord and Savior. Whether men ride on the backs of donkeys or in stratoliners, their need for forgiveness and reconciliation is the same in every age.

We will be a church over two million strong; but our strength is the Lord. We will be a church of north European origins; but the world is our parish. We will rejoice as one church among a family of churches; but we will glory as members of the One, Holy, Christian and Apostolic Church.

ALVIN N. ROGNESS

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Cover design by Edmund Kopietz. Generation after generation: the Ram's Horn, "trumpet of the Jubilee," called to the children of Israel, saying, "I am the Lord your God!"

## Lutheran Herald

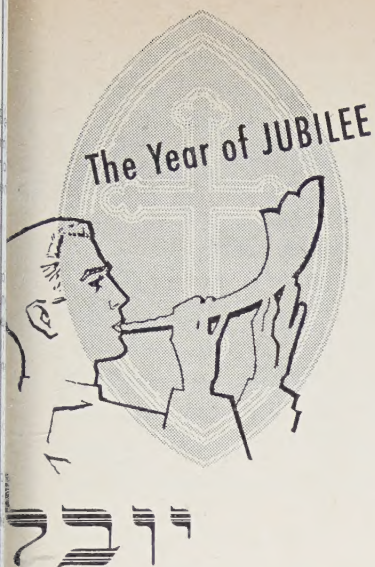
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Associate Editor: WILLIAM H. GUNDEL

Assistant Editor: MELVA ROSS

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# Our Year of Jubilee

by Harold J. Belgum

For you who have not studied Hebrew: The Hebrew word (read from right to left) spells these sounds: Y O B L. This is translated Jubilee but means Ram's Horn. In Old Testament times it was called the trumpet of the Jubilee. It was blown to symbolize the Presence of God.

When the crowds were milling around after the premiere performance of *Una Sancta* by Paul Christiansen on April 24 an old pastor said, "If we could read the Word of God like that, more people would be converted." I think he was right. The power and drama of the Word of God did dawn on me in a fresh and splendid way as George Schultz read those great passages. Then when Sigurd Fredrickson sang "I and my Father are one" it was as though something fierce and terrible had become kind and friendly—God had become Man. But the music came closest to me when the 550 youthful voices of the nine college choirs (somehow a symbol of The American Lutheran Church of the future) sang: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

## *Your Choir Should Present It*

This is an unusual cantata, a rare work of sacred music. It is written for the common man. It has few embellishments. It drives home its central message: One God, One Church, One Mission. It is powerful, exalting and understandable.

The Standing Committee on Worship and Church Music is urging all choirs to present it before their congregations in early fall. Then it may be possible, when the church conferences convene for choirs to join together to present *Una Sancta* together with new sister

choirs from the three great traditions now united in The American Lutheran Church.

## *Let the People Sing!*

One of the strokes of genius in *Una Sancta* is the use of congregational singing. Three great chorales become vehicles for the listeners to express their own enthusiasm for God, the Church and its Mission: "How Brightly Beams the Morning Star," "Built on a Rock" and "O Day Full of Grace."

After a thousand years of the laity listening to a sung liturgy, it was Luther who said, "Let the people sing!" For a century and more the Lutherans were known as "the singing Church." But a fearful thing has happened. As our college choirs have given us ever more complex and wonderful music and as our own local choirs have become more and more expert—we, the laity, have leaned back in our pews and said, "My, aren't they good!" and our own singing has gone down hill.

We Lutherans can learn something from the Welsh people who hold annual Hymn Festivals. They come hundreds of miles to join together for a whole day devoted to singing of hymns. They sing them in four parts and they sing them loudly, believe me.

## *Hymn Festivals for Our Year of Jubilee*

On the afternoon or evening of Reformation Sunday.

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The central purpose of Our Year of Jubilee in The American Lutheran Church is to bring home to each of us in new and creative ways that God Himself—Creator, Redeemer, Comforter is present in our lives, our families, in our congregations. As director of Our Year of Jubilee, I only make suggestions and offer a few materials: you pastors and you lay people will have to create the Year of Jubilee in your own way to suit your situation.

October 30, it is suggested that Lutheran churches get together to plan and to enjoy the exhilaration of an hour of nothing but the singing of the greatest hymns of our Lutheran heritage. A wonderful theme is provided in "The Christian Year in Song." Here the whole story of God's work for Man's Salvation can be heard and profoundly felt.

### Let Us All Pray!

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.



And in our Lord Jesus Christ, the only-begotten Son of God. Begotten of his Father before all worlds . . . Who for us men, and for our Salvation, came down from heaven. . . .

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. . . .

In this monumental language The Nicene Creed lays down the foundations of our faith—the very bedrock of belief on which we stand whenever we speak with God in prayer. During this year we would do well to use The Nicene Creed at home from time to time. It is appointed to be used at all Festivals.

### He Is Truly Our Father!

Do we pray from custom? or fear? or duty? Luther knew how hard it is for the average person to believe that God is truly his Father. He told the laity that when we pray "Our Father, who art in heaven" we must believe that "God thereby tenderly encourages us to believe that He is truly our Father, and that we are truly His children, so that we may boldly and confidently come to Him in prayer, even as beloved children come to their dear father."

### Prayer and Good Works

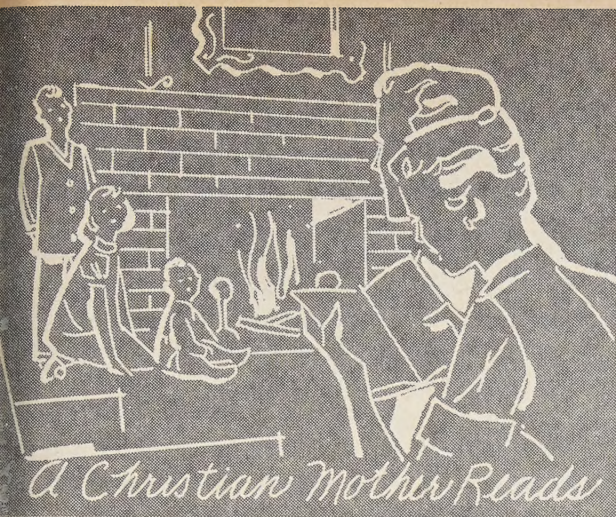
It was Bonhoeffer, the Lutheran martyr of Germany who said Lutherans have become so delighted with Free Grace that they have become indifferent to Good Works. It would be healthy for our souls if during Our Year of Jubilee we think soberly about the good works required of us by God and promised by God to ourselves every time we pray the Lord's Prayer.

Luther makes this so clear in his small catechism. "Hallowed be Thy Name" means that we "lead our lives" in accordance with the Word of God. "Thy Kingdom come" means that God gives us His Holy Spirit so that we can "live a godly life here on earth." "Thy will be done" means that "God destroys and brings to naught every evil counsel." Are we not our own executors of God's will when we know it and believe it? "Our daily bread" we shall acknowledge as His gift and receive with thanksgiving—it includes "true friends, good neighbors, and the like." Is it not our business when a neighbor is in need or trouble? On forgiveness: "And certainly we, on our part, will heartily forgive, and gladly do good to those who may sin against us." Temptation to "error, unbelief, despair, and other good and shameful sins" . . . against this we ask God to guard and preserve us. Must we not also do our best to guard and preserve *others*? "Deliver us from all manner of evil" . . . whether it affect body or soul, property or reputation. Certainly we must cooperate with God in delivering *others* from such evil, too! "Amen" means "that I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him."

### Free Prayers or Stated Prayers?

Some persons, because of temperament, or tradition or perhaps a special gift of grace, find it easy to commune with God in their own words, spontaneously uttered to Him at certain times or in times of need.





Other persons would rather make use of good and great prayers that they find preserved in writing.

There are 137 prayers in the *Service Book and Hymnal*. These are prayers for the Church in its multitudinous needs: for the ministry, for missions. There are intercessory prayers for the sick, the bereaved; for children, for the home; for the nation, the world, social problems. Morning and evening prayers are particularly inspiring.

### Take Not Thy Holy Spirit From Us!

There have been times in the Christian era when the Holy Scriptures could not be read by the common man. They were not his language . . . or he could not read anyway . . . or printing had not yet been invented and manuscripts were too costly . . . or the clergy felt the Holy Spirit spoke to the clergy primarily and through them to the laity of the church. Today every home and every hotel room has a Bible but, honestly now, how many persons do you think read even one verse each day?

### How Can We Feel the Power of the First Year of Jubilee?

We can read Leviticus 25. It takes five minutes. "In the Lord your God" is its great theme. "Ye shall allow the fiftieth year and proclaim liberty throughout the land . . . ye shall return every man unto his family . . . every man unto his possession . . . ye shall not oppress one another . . . ye shall keep my judgments and *do them*. . ."

During this holy time the people of Israel were called on to Practice the Presence of God! They were made sharply aware that land and life are held in the hollow of His hand. They were asked to show this awareness in acts of faith and justice and love toward each other.

### Can We Grasp the Promise of the First Pentecost?

We can read Acts 2. That takes four minutes. Why

not take eight minutes and read it twice? ". . . filled with the Holy Ghost" is its great theme. "Whosoever shall call on the Name of the Lord shall be saved. . . . He is on my right hand that I should not be moved. . . . Thou wilt make me full of gladness with Thy Presence."

How can we keep burning in our daily lives the Pentecost-fire of God's love for us? Some have found a fresh sense of the Presence of God through reading the Acts of the Apostles after Pentecost—one chapter a day. J. B. Phillips has given us a very lively and "everyday" translation of Acts entitled *The Young Church in Action*. He tells of his own feelings while translating it: "The fresh air of heaven blows gustily through these pages, and the sense that ordinary human life is continually open to the Spirit of God is very marked. . . . There is courage to match the vision; there is a flexible willingness to match the divine leadership . . . the lasting excitement which follows the reading of this book is this: *the thing works!*"

### The Fruits of the Spirit

Paul and Luke have much to say about the good works of people moved by the Holy Spirit. The Day of Pentecost was from Old Testament times a Holy Day for commemorating the giving of the Law on Mount Sinai, that is God's will for good works. Under Christ's new commandment good works become a response to the love of God rather than obedience to the law. Yet the Ten Commandments do give form and



order to our efforts to live out our faith with other people. "Whoever wishes to know and to do good works needs nothing else than to know God's commandments" says Luther in his "Treatise on Good Works."

What better touchstone in this Year of Jubilee for testing our own selves and our own congregations than to read about *The Young Church in Action*. This will

tell us to what degree our faith is a living, breathing, acting faith.

## Study to Show Yourself a Workman

There are really three kinds of study that deserve special attention during this first year in our new church.

### 1. *We Study the Holy Scriptures*

What does God say to us in our time and in our condition? Can we gain a new sense of Paul's message to the Corinthians and its relevance to our own United Testimony on Faith and Life? Or the bearing of 1st Peter on our own situation just when we are legally a new church? To help our people see and feel the immediacy of God's Word and God's Presence the Jubilee Committee asked the Board of Parish Education to offer three weeks of special Bible study. One has already been held from May 1 to 5. Another will be in Epiphany and the third will be a week in Lent, 1961. They have been called "Weeks of Witness."

### 2. *We Study The American Lutheran Church*

If we are to make a powerful witness and a bold testimony in modern, materialistic America we must know what we are talking about. We must get the firm feel of the ground we stand on and understand the organization which expresses our convictions. The living foundation stones of The American Lutheran Church are the 5,000 congregations located in the United States, Canada, and foreign lands. These are the Church, for the Church is people, and this is where the people are!

Hence it is imperative that we study our own congregations during Our Year of Jubilee to find ways and means for becoming more effective in our Evangelization, our Education, our Stewardship and our

Christian Service *at home*. Thoreau said, "Before I lay siege to Babylon I will clean my own chicken coop." To ready ourselves for the great challenge of the decade of the 60's we should hold Days of Examination in our own congregations to test vitality, sharpen our aims and gather our strength.

### 3. *We Study the Needs of People*

Our Stewardship leaders have long sensed the need of our people not only to give generously and sacrificially to the Lord's work but also to give of *themselves* in time and talent to those in need. The Evangelism leaders have set as a slogan for 1961 "Reaching the Unreached." They have pointed to the opportunities for Christian Service to those in jails and mental hospitals; the children in "hard to reach homes"; the aged whose strength is failing. Leaders in Christian Education have begun to offer courses of study in "The Christian Art of Helping," "Reaching the Unreached Families," "Preventive Service in the Parish." Soon our Commission on Social Action will draw our attention to other social problems deserving study. The Youth Activities Board has a conference on "The Church and Juvenile Delinquency." The Division of Charities discusses how a congregation can assume its Christian responsibility in sound patterns of Christian Service to those of God's children in dire need. There is much for us to study and prepare for in Our Year of Jubilee.

## He Went About Doing Good

The Jubilee Year folder for Pentecost speaks of "the sweeping winds of the Holy Spirit . . . the new ringing of God in our hearts—love, joy, peace, patience, gentleness, goodness, faith" and says this "is not the hope of the churches; it is the hope of the world."

Is not this the great glory and adventure of being redeemed by Christ Jesus: that we *must* show Him forth to others in word and deed, we *must* testify to Him who do not know Him by our treatment of them, we *must* express God's love for us out from us toward our neighbor.

Even as our Lutheran liturgy moves toward the more fertile, so our Christian faith moves us ever toward Christian action. Now there are two kinds of Christian action!

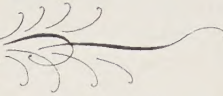
*First.* There are the "Contractual Actions." As baptized and confirmed and "active" members of a congregation we have contracted to do our share in keeping the church warm in winter, paying the pastor's salary, providing decent rooms for the Sunday school, supporting the regular on-going work of the larger church. If the roof leaks, we help repair it. If the graves



(Continued on page 9)

# A Message to the Churches

*from the Constituting Convention of The American Lutheran Church*

 Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. 

In these days in which the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church have united to form The American Lutheran Church, we, the delegates to the Constituting Convention of this Church, lift our song of high thanksgiving to Almighty God. We thank God for the guidance of His Holy Spirit which has brought us to this present demonstration of the oneness of believers in Christ. Our emotions have not been unlike those of ancient Israel on their pilgrimage to Mt. Zion as they sang in expectation, "Our feet shall stand within thy gates, O, Jerusalem." In one sense we have reached a new height in our journey to the heavenly Jerusalem.

Our message to the Church is a simple one: Pray for the peace of Jerusalem. And our confidence is equally sure: They shall prosper that love thee. As we face the future before us, let each one pray and labor that there may be "peace within her walls and prosperity within her palaces."

Exciting as our century is, the people of God know there is no excitement like that of the Holy Spirit working in the Church. The Church is the workmanship of the Holy Spirit and not of any man, or group of men. So, in the power of that Spirit, we stand recommitted to proclaim the forgiving love of God, to an expanding witness at home and abroad of a divine redemption, to a deeper concern for those afflicted by unjust social situations and political systems, to a larger understanding of the fellowship of all believers in Christ, and to the realization of the prayer of our Savior, "that they may all be one."

In a deeper sense these days which consummate our union mean little if they do not initiate much. The Church stands under the judgment of God; so also does every parish and every individual Christian. It must be our humble confession from the greatest to the least that we have sinned and come short of the glory God intends for His Church. In the assurance of His forgiveness, His continued presence with us, and His power in us, we call upon the churches, and those who dwell in them, here and now to rededicate themselves to the task He has given His Church, faithfully laboring while it is day, and looking forward to the glorious consummation of His Kingdom.

Minneapolis, Minnesota  
April 24, 1960

*William Lassen*  
Chairman, Joint Union Committee  
*Wm. Young*  
Secretary

# Intelligent Citizenship Requires Facts

The First in a Series

By Carl F. Reed

This is an election year. Any year, but especially an election year, is a time for intelligent citizenship. And as for other matters, intelligent citizenship requires facts as a foundation. This article presents some data which the writer believes to be facts. They are drawn from the *Statistical Abstract of the United States, 1959*, a U. S. government publication.

1. Government is complex. 2. Government is costly, and is becoming more so. 3. Government is expected to provide a variety of services. Let's examine some data on which these bald statements are based.

*Government is complex.* The United States has one federal government, 50 state governments, 3,047 county governments, 17,183 towns and cities, 17,198 township governments, 14,405 special districts of one type or another, and 50,446 school districts (1957 data). Our complex federal-state-local pattern of government gives us over 100,000 governmental units with the power to tax us and to incur debts which we must repay.

Interestingly enough, the "ELC states" of Iowa, Minnesota, North Dakota, South Dakota, and Wisconsin account for *one-fourth* of all U. S. governmental units. Nearly one-third of all the school districts in the U. S. are in these five states! These same five states have an average of one tax-levying, possibly debt-incurring, governmental unit for every 440 residents. That would average out still finer to about one for every 120 families!

For a contrast, the West Coast state of California, with more than 20 times as many residents as North Dakota, has fewer governmental units than has North Dakota, which has by far the fewest of the five "ELC states." For another contrast, all three West Coast states of Washington, Oregon, and California *together* have fewer school districts than has South Dakota alone. Together they have fewer towns and cities than has *either* Iowa, North Dakota, or Minnesota, *alone*. Together, they have but ten per cent more governmental units than has Minnesota, alone.

*Government is costly, and becoming more so.* In the United States all levels of government spent \$80.45 for every resident of the country in 1922. Ten years later the average per head spending of all levels of government was \$94.10. Another ten years later, in the war year 1942, the average soared to \$322.43 per person. By 1952 it reached \$581.34 and by 1957, \$649.92 which all U. S.

governmental units spent for each man, woman, and child.

Want to know your family's share? Multiply \$649.92 by the number of persons there are in your family. If there are you, your spouse, and three children, your family's share is \$3,249.60 of the amount all U. S. governments spent in 1957.

State and local government, too, is costly. In the United States in 1957 governmental expenditures at this level averaged \$237.35 per person. (It would seem then that our federal government expenditures ran at a rate of more than \$400 per head.)

Except for Iowa, per capita expenditures in the "ELC states" were somewhat larger than the national average. They ranged from \$258.67 in North Dakota and \$256.70 in Minnesota to about \$245 in South Dakota, \$243 in Wisconsin and \$236.05 in Iowa. California, by contrast, spent \$321 per person at the state and local level, this being the fourth highest of all the states.

Governmental debt has become a significant fact. Back in 1922 the total governmental debt at all levels of government was \$300 per person, \$208 of it at the federal level, \$92 at the state and local level. By 1957 the total governmental debt per person had risen to \$1,909 dollars, the federal debt dropping to \$156 per person, the state and local debt to \$154.

In 1946, at the end of the war, the outstanding governmental debt averaged \$2,018 per person, \$1,909 at the federal level, \$113 at the state and local level. Ten years later (1956) the federal debt had been whittled down to \$1,631 per person, but the state and local debt had more than doubled, to \$294 per person. The trend of reduced federal debt, per capita, and increased state and local indebtedness continued into 1957, when the federal debt was \$1,588 per capita, state and local debt, \$310 per person.

*People expect services from their government.* They want national defense, schools, highways, health and sanitation measures, parks and playgrounds, hospital and welfare services, police and fire protection, and other benefits they have come to expect. They also like to pay some other obligations, such as interest on bonds. A look at purposes for which governmental funds are spent can give interesting data.

National defense and international relations in 1922 averaged \$7.95 per person, \$5.78 in 1932, \$18.18 in 1942, \$303.05 in 1952, and \$268.97 in 1957. There

the clue to the greatest portion of the outgo of the taxpayer's dollar.

Expenditures for most governmental purposes also increased after 1942, but not in similar ratios. The following summary gives the picture for major categories for three years: 1942, 1952, and 1957. (Obviously there are other governmental expenditures, as well.) The figures are the per person expenditures.

*Education:* \$19.99; \$61.12; \$90.81

*Highways:* \$13.09; \$30.02; \$46.26

*Police and fire protection:* \$5.04; \$10.61; \$14.24

*Welfare, health, sanitation, hospitals:* \$16.52; \$44.72; \$53.05

*Interest on debt:* \$11.80; \$30.66; \$38.70

The above figures include federal as well as state and local governmental expenditures. Another interesting comparison might take the 1957 figures for Iowa, Minnesota, North Dakota, South Dakota, and Wisconsin, as well as California into account, comparing them with the averages for all states. Again we use the per capita per person figures, for 1957.

*Education:* Iowa, \$91.94; Minnesota, \$100.63; North Dakota, \$82.13; South Dakota, \$85.38; Wisconsin, \$78.00; California, \$119.39; average, all states, \$83.00.

*Highways:* Iowa, \$65.41; Minnesota, \$53.45; North Dakota, \$73.77; South Dakota, \$78.84; Wisconsin, \$54.07; California, \$46.48; average, all states, \$45.79.

*Welfare, Health, and Hospitals:* Iowa, \$35.18; Minnesota, \$44.79; North Dakota, \$29.85; South Dakota, \$24.36; Wisconsin, \$37.88; California, \$53.21; average, all states, \$38.74.

Facts are grubby, annoying, even boring things. Yet facts like the ones brought out in this article are ones in which governors and mayors, legislators and councilmen, commissioners and board members, administrators and superintendents, must prepare recommendations and make decisions. If citizens are to be informed, intelligent, and discriminating in their exercises of citizenship, they, too, need to search out the facts which will guide them in the actions they take and the balances they mark as citizens.

Especially is this true of Christian citizens. With the mark of Christ upon them they dare not seek selfish advantage or avoid proper claims upon them. They seek, as best they know how, to use their influence that their governments will fulfill purposes and functions pleasing to God, in a manner consistent with principles of justice and equity.

Looking at the facts that government is complex, is costly, and provides services people expect, the Christian citizen is likely to see the facts in a perspective different from his non-Christian neighbor. Discussions with other people of the meaning of the facts will help clarify the issues for him and help him decide what to do and to take on them.

## OUR YEAR OF JUBILEE

(Continued from page 6)

needs mowing, we mow it. These are "First Mile" obligations. These are the *least* we can do as self-respecting members of the church.

*Second.* There are the "Response Actions." These are the "Second Mile" opportunities. We Lutherans in mid-century America, floating in abundance, are in danger of neglecting them. Someone asked Luther, "Why does Paul say to the Corinthians that Love is *greater* than *faith*?" "Why," said Luther, "it is because Christian faith takes so little of my time and energy: I have it or I don't have it. But Christian love must go to work whenever there is a human being that needs my love."

When "homemaker service" is the most requested of all kinds of help from social agencies and when they can fill but a fraction of the requests coming in . . . how is it that Christian congregations are not organized to meet this need? A mother is suddenly brought to the hospital on suspicion of cancer. Who shall mother the little children? A mother suffers from a slipped disc. She lies helpless in bed. Why cannot Christian mothers be "on call" to help her?

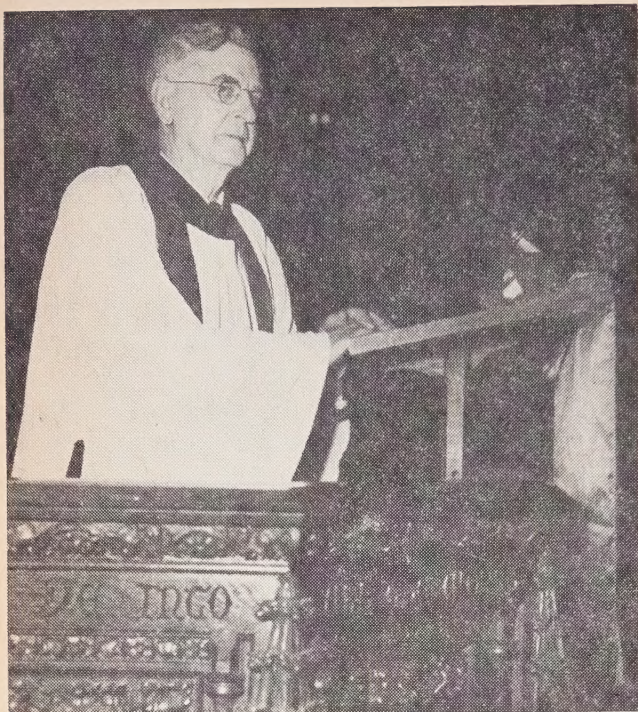
This is but one corner of the vast field of Christian-neighbor-helping that could be developed. We must use our God-given imagination to create simple, practical ways of helping people in trouble. Our God-given conscience says so.

### *The Burning Concern*

Hendrik Kraemer, one of Christendom's great lay leaders, speaks of the "enormous amount of time spent in self-glorification of the church."

"The Church . . . is bent," he says, "on its own increase and well-being." It is church-centered. It is self-centered. The interest in the world is at best a side issue. The concern, one may even say the burning concern, about the world and its needs, which fills the Bible, which is the impelling power behind the whole history of God's self-disclosure, does not find a real reflection in the 'normal' attitude of the 'normal' Church and in the attitude of its 'normal' members." (*A Theology of the Laity*, The Westminster Press, pages 127-8.)

It is to deal with challenges like this that we call for a Day of Examination in all congregations during Our Year of Jubilee. "There is," says J. B. Phillips, "a hunger, sometimes an almost desperate hunger, to regain the certainties and revel in the freedom and power of the newborn Church."



Dr. Gullixson in the pulpit of Central Lutheran, Minneapolis, where this message to the closing ELC Convention was delivered.

# At the Crossing

By T. F. Gullixson

*Our souls bow low before Thee, O God, in this solemn hour.*

*The past lies open before us as a chapter that is ended.*

*The present summons us to a spiritual audit and accounting.*

*The future beckons us up and away to a larger fellowship, a greater task, heavier responsibilities, a joyous prospect.*

*May this hour glorify Thy Name, O God, our help through years that were, our hope for days that are to be.*

*Humbly we thank Thee for the heritage that is ours and for Thy servants, the hundreds of thousands of them, whose blessings have been upon our heads, into whose labors we entered.*

*Thankfully we go tomorrow to meet brothers and sisters of like precious faith with us, two bands pledged to walk with us in loyalty to Thy Word and to Thy work.*

*Thy grace, O God, is our only reliance, Thy grace in Christ Jesus.*

*Forgive what we have done amiss or left undone. Lay not our sins upon the Church of tomorrow. Forgive for Jesus' sake, and in Him sanctify us.*

*Banish from us all unbelief, all fear and distrust, and mold for Thyself a Church unblemished, unspotted, a Church worthy of Christ's love and self-sacrifice.*

*In the Name of the Father, and of the Son, and of the Holy Ghost. Amen!*

Members of the Convention and friends of the Evangelical Lutheran Church, beloved in Christ,

This our fellowship of believers has come to a momentous hour.

How shall we fittingly set forth our situation: be guided in our devotions tonight?

The answer comes to me in the Book of Genesis the 32nd chapter, verses 9 and 10, Jacob's prayer: God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal with thee: I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over Jordan; and now I am become two bands. And especially Jacob's action, verses 23 and 24: "And he took them and sent them over the brook, and sent over that which he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

*Our Souls are with God tonight at the Crossing*

In summoning you to stand like Jacob in the night at the ford of Jabbok, there is no feeling of obligation to retell in detail how he came to be there; nor is there any possibility of retelling all that brings us here or of what we have brought with us.

There is much in the biography of Jacob that carries no implication for our present use of a glimpse of him as he stands at the crises of his crossing.

We establish no parallel to his chicanery as an "old planter" dealing with his blind father or his ex-

rother. Neither his early ethics nor his family life supply models for New Testament Christians.

The relationship between the two brothers as the one "led on softly as his children and his cattle were able to endure," toward Succoth—and the other riding fast with his cavalry toward Seier has no application to the future of our "three bands" as we, molded together, move forward from tomorrow; nor must the relationships between the children of Jacob and the children of Esau and the children of Ishmael down through the centuries till now, when Arab and Jew sit in opposed machine gun nests along the upper Jordan, be deemed even by the most unfriendly critics of our union as a prophecy of future relationships in the American Lutheran Church. That is not the type of brotherhood established by our years together and by our covenant with one another.

## Hour of Crisis

Jacob stood that night at a great crisis in his life, a crisis of grace. He came away with a new name; he appears with new and far better personal qualities, a quiet reliance on God instead of his former reliance on cunning and devious methods; he carried away with him the memory of a vision—"Penuel—the face of God." He came to the ford Jabbok as Jacob—he departed as "Israel a prince of God."

Let every one of us know that we too have come to a crisis in our lives, a crossing indeed, involving far more than a change of name, a reorganization and enlargement of boards and of procedures.

As one has said of Jacob at the crossing: "It was one of those moments in existence when a crisis is before us, to which great and pregnant issues are linked—when all has been done that foresight can devise, and the hour of action being passed, the instant of reaction has come"—so with us. Jacob had "sent over all that he had"; so also have we. Resolutions have been passed, certifications have been readied, corporate transfers are at hand. The Evangelical Lutheran Church in good faith has held back nothing.

Our reaction in this hour is not a surge of sudden alarm, nor a forth-gushing of grief, nor a parade of doubt and suspicion; but the quiet of a calm faith in God and of confidence in our brethren of today and tomorrow.

In such an hour as this it is inevitable that The Evangelical Lutheran Church in last convention assembled should summon its collective soul to confront God and itself; to remember its past and to survey with glad expectancy what lies ahead.

It is no small thing to share in responsibility for the decisions of a church body so sure of its faith and of fellowships in that faith as to be willing to die that

a more comprehensive and a more effective organization may further and establish His Kingdom, to the glory of God.

Like Jacob we come to the crossing with *deep humility* and with *profound thankfulness*. He said, "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant: for with my staff I passed over this Jordan; and now I am become two bands."

"I am not worthy" is surely a word for our souls as we stand at the crossing. When we consider what God hath wrought with that stream of poor and lowly immigrants of a century ago, we bow our heads humbly. In our thankfulness we do as Jacob had done when comparing the wanderer's staff, his one possession and reliance, when twenty years before he had fled his brother's wrath, with the great stream of his tribe and his possessions, divided into two units and already across the ford.

We too may compare the extreme simplicities of our fathers with the certifications of assets and of numbers at this crossing. Assets and numbers are important, and we are thankful. We have already by resolution sent them on ahead. Important as they are for effective church work tomorrow, we shall spend no time in voicing them now.

"Not worthy of the least of all the mercies and of all the truth Thou hast showed unto Thy servant." Here the soul bows lower still before God, for here comes into view the high heritage that is ours. "Mercy"—"Truth."

## Mercy — Truth

Bible versions of this passage from Genesis confront us with various words.

"Mercy": "Miskundhed"—"Barmhertzigkeit"—"Kindness"—"Loving Kindness"—"Steadfast love." "Truth": "Trofastedh"—"Treue"—"Loyalty"—"Faithfulness" and again "Truth."

One would not ascribe to Jacob the full measure of meanings that come to our minds as we consider these words. Nor would we venture to empty his words of content, remembering that we have to do with a man who had seen the vision of the heaven-reaching ladder, and had heard the word of covenant promise: "In Thee and in Thy seed shall all the families of the earth be blessed."

God's mercy at the throne of grace through word and Sacrament has always been the very heart of religious worship for The Evangelical Lutheran Church and her antecedent synods.

God's mercy, the reliance of our people going from Sunday to Sunday through the labors, the trials, the temptations, the triumphs of every-day life.

God's truth, the trustworthiness of His promises and of His Word by Prophets, Evangelists, and Apostles has remained till now the dominant characteristic of her theology and of her practice. God's faithfulness is our hope. His grace—that is His love stooping low, so very low, to help the helpless—gives assurance of the ongoing work of the Holy Spirit in each one of us till that work is finished.

Remembering those deep sincerities of faith in our past, exemplified not only by religious leaders but deep-rooted in hosts of brave immigrants from the hills and valleys of their homeland, we humbly thank God tonight for His grace over The Evangelical Lutheran Church of Norway; for ours was a goodly heritage.

We thank Him for the times and seasons which opened up to our fathers a land such as this, with opportunities for building homes, establishing communities with churches and schools in their midst; for economic blessings which made possible entrenchment of the faith through academies, colleges, seminaries; for an immediate share in the opportunities and the destinies of America.

With all this, and its spiritual increment through the century of our American history, we stand at the crossing.

With Whittier, The Evangelical Lutheran Church says:

*Stand still, my soul, in the silent dark  
I would question thee,  
Alone in the shadow drear and stark  
With God and me.*

*What, my soul, was thy errand here?  
Was it mirth or ease,  
Or heaping up dust from year to year?  
Nay—none of these.*

*What hast thou done, oh soul of mine  
That thou tremblest so?  
Hast thou wrought His task, and kept the line  
He bade thee go?*

### A Cloud of Witnesses

In our silent accounting I seem to see here another assembly than this.

We who are older have no difficulty in peopling these pews with another host, faces and forms in their accustomed places, delegates and pastors who bequeathed the Church to your generation and seem also to be asking now what we have done and what will we be doing with it.

Thank God, we are not left alone in the silences

with our echoing questions concerning past and future.

Jacob there was not wrestling with a shadow in empty dark but "with a man with him." He asked vain, "Tell me, I pray thee, thy name"; but when night was ended Jacob "called the place Peniel—I have seen God face to face and my life is preserved."

We need not ask about Him in whose name and presence we are gathered here; for God by Isaiah the prophet, named him: "A virgin shall conceive and bear a son and shall call his name Immanuel," that is, God with us.

He has another name revealed before His birth—"Jesus—for he shall save his people from their sins."

Charles Wesley puts on Jacob's lips these lines:

*Come, O Thou Traveller unknown,  
Whom still I hold, but cannot see!  
My company before is gone,  
And I am left alone with Thee;  
With Thee all night I mean to stay  
And wrestle till the break of day.*

Here we also stay, for the central question of future pilgrimage is: Who is He who meets us in this hour to travel with us—beyond the crossing?

He confronts us as He began long ago to confront His disciples—"Whom say ye that I the Son of Man am?"

Let no one venture to suggest that it is just because of our union movement and the associations thereby connected, that fundamental questions such as these are now raised.

Long before this day and year we have been crossing the rivers of time into new and different situations and every transition made a difference to us in the defense and confirmation of the Gospel. We came across from the comparative isolation of a synod where preaching, teaching, and theological communication was in a foreign language, to confront full-face and give and take what America offers in life and thought. We have suddenly been rushed away from the world and the mores of a predominantly rural church; through and beyond two world wars our sons have been tossed into the giant mixing-bowl of universal military service; an economic and agricultural revolution has made migrant workers not only of Oakies and Arkies but Mexicans, but out of business executives and professional men and women, out of millions of skilled mechanics well, and the sons and daughters of the farm, breaking the continuity of Christian community life everywhere.

(To be continued next week)

# Hymn of the Month

## For June — “Creator Spirit, By Whose Aid”

Service Book and Hymnal—124

By Laurence N. Field

*Creator Spirit, by whose aid  
The world's foundations first were laid,  
Come visit every pious mind,  
Come pour thy joys on human kind!*

We are in the season of Pentecost-Trinity. It is a time of ordinations throughout the Church. Other important things have also been happening among us: the dissolution of three great Church bodies and their amalgamation into one greater one. Surely an invocation to the Holy Spirit could hardly come with finer propriety than right now. So we have made the above our suggestion as Hymn-of-the-Month, for June.

The original is the famous medieval liturgical hymn *Veni Creator Spiritus*. Ever since the ninth century it has been used for ordinations, Whitsunday (Pentecost), dedications, and the like. Most of us are doubtless familiar with it as “Come Holy Ghost, Creator Spirit” (LH 355). SBH uses it twice. In No. 117-A, it is adapted to a plainsong melody. But since plainsong is anything but plain song to many of our singers, and since an unwonted melody can kill even the best of texts, an alternate melody is there offered. Our hymn-of-the-month is a freer translation by John Dryden. He is one of England’s notable poets and essayists. No one knows who wrote the original of this hymn, but Rabanus Maurus has been proposed as the most likely candidate. He was a Frankish teacher and theologian connected with the court of Charlemagne.

Which melody do you prefer? If you choose the first melody, it is called “Attwood,” after its composer. He was organist and choir director at St. Paul’s Cathedral in London. He wrote it as an anthem, for solo, organ, and choir. And he did it in a hurry at the behest of his bishop, who wanted it the following day, Trinity-Sunday 1831, for an ordination Service! They must have had good choirs in those days, to learn it on such sudden notice, and with no mimeographs handy to reproduce copies! According to the record, Attwood wrote down the music as he drove his pony up from Brixton on Sunday morning. John Boardman, one of the choir boys whom he usually picked up at Brixton on

the way to Church, learned his solo part while jogging in the gig (two-wheeled buggy). We do not know how copies got to the rest of the choir in time and they learned their parts. But it must have been well liked, for two years later it had been made a hymn (somewhat simplified). Do you detect anything in the melody like the rhythmic jog of a gig or “one hoss shay” of a hundred and thirty years ago? Some of us think we can, by adding a “walking bass”!

If you prefer the second melody, it is the famous “Melita” by John Bacchus Dykes. He probably has more melodies in English singing hymnbooks than any other British composer. “Melita” was written for William Whiting’s “Eternal Father, Strong to Save” (SBH 338). This is a hymn for travellers and is called the “Navy Hymn,” since it has been adopted by the navy personnel of three nations, England, France, and America. Dykes named the melody after the island of Malta (Melita), on which Paul was shipwrecked (Acts 28). The Rev. John Bacchus Dykes had a notable but not always happy career. He was a gifted musician, was assistant organist in his grandfather’s church by the time he was ten years old, and became widely known as composer and organist. He was an enthusiastic “High Church” man who did not quite know where to stop, whereas his bishop was not, so they were definitely allergic to each other. In 1862 he applied for a curate to assist him in his busy-ness. His bishop told him that he could have one if he would quit wearing a colored stole and using incense, and stop standing all the time with his back to the congregation when he was up before the altar. Apparently he did not quit, for he did not get his helper. All this has been forgotten long ago, and both men are remembered for the great good that they did. Dr. Dykes wrote more than 300 hymn tunes, and did much to develop Anglican Church melody along lines that were dignified and yet “popular.”

The scribbler of these lines much prefers this second melody. In view of its rating in connection with the “Navy” hymn, we think that every American should know it and love it. And it is good music. So—learn “Melita”!

The first two district constituting conventions—Southern and Central—are reported in this issue. Two more are being held the week this issue goes to press. From then on they will be coming thick and fast, until Canada completes the procession, the second week of July.

## **The Districts Are Meeting**

The official papers of the uniting Churches are attempting to have a personal representative at each convention. Of course there is a great deal of similarity between the conventions so

that the report of one is pretty much the report of them all. However, each one does provide its own unique news: election of officers, decision of the convention as to what, if any, additional staff there will be, and the size of the district budget.

When all the "returns" are in, we will no doubt want to comment in more detail on the significance of these conventions. In a preliminary way, we might call attention to a few important matters now.

In the election of officers, the first real test of our "unity" will come. In many of the districts, one or another of the three uniting bodies has the overwhelming majority of the members. How seriously we mean this union will be to some degree demonstrated by the effort which is put forth to have all the bodies represented on the list of officers. Under the completely democratic method of election which is being employed, there is no possibility of a contrived "equitable distribution" of officers. In 1917, this was artificially decided. We believe that the present method is far superior, but we also realize that this places a great amount of responsibility upon those voting in the conventions.

A somewhat different situation obtains where the two large bodies have an approximately equal number of members. It is in such cases that the so-called "Roman" type of ballot—without nominating and seconding speeches—comes into its own. We hope that there will be many spirited contests in the election of officers, with the realization that in so thoroughly democratic a procedure, the election will actually represent the considered will of the majority and will be accepted as just that.

The common sense of the districts will be demonstrated as district budgets are set. We confess to feel-

ing a certain amount of unease as we contemplate the possibility of district budgets so large as to jeopardize the synodical budget. For us in the ELC, this is a new situation; in our Church, district budgets have not played a significant part. Maturity will be needed in this matter.

Finally, these conventions will provide the first test of the organizational structure of The American Lutheran Church. In theory, the relationship between district and church body is clear. Whether it will prove to be clear in practice remains to be seen. We have the feeling that the districts will tend to become more and more important—which happens to be the way we believe it should be. The districts should, however, be cautioned not to become "little Churches," each on its own. Let the years demonstrate what the Church really wants. Then, as this becomes clear, adjustments will come of themselves, and we will find ourselves with the sort of structural polity which can best serve the Church.

No one in his senses will contend that one type of relationship between district and church is the final word. What we have does represent the thinking of those charged with planning the structure, and it has been accepted by all three Churches and the Constituting Convention. It deserves a fair trial.

## **Prayers for a Bishop**

On the first Sunday of each month it has been the custom of Bishop Dibelius of Berlin to preach in East Berlin. Recently the Soviet authorities in the East Zone have made new threats to deter the bishop from preaching in the East Zone. Sunday, May 1, the day of the great May Day celebrations by the Communists, Bishop Dibelius refrained from entering the East Zone lest he provoke disturbance. However, he plans, God willing, to preach in East Berlin Pentecost Sunday, June 5.

As we rejoice on Pentecost Sunday at the beginning of our Year of Jubilee, let our prayers encompass Bishop Dibelius, this stalwart octogenarian (he was eighty-one in mid-May) and man of God who, regardless of threats, will go to his pulpit on the appointed first Sunday.

Fredrik A. Schiotz  
President

# A Study in Exodus

## The First of Two Lessons

By C. L. Bruland

Exodus by way of a formula expresses itself as suggested below. In order to get the "feel" of the book for yourself first read in one sitting all of Exodus, or at least scan the titles at the top of each page.

**1st Reading Suggestion:** (a) Examine "the setting." Make this particular study an exercise in developing a sensitivity to words and their significance. Mark with pencil (so you can erase) the words "now" in verse 8, "therefore" in 11, "but" in 12, "so" (KJV-and) in 13, "then" (and) in 15, "but" in 17, "so" (and) in 18, "so" (therefore) in 20 and "then" (and) in 22. With each of these clue words there is relationship: e.g. of contrast, or of comparison, or cause and effect. Become alert to and understand the meaning of each clue word in its context.

**2nd Reading Suggestion:** Exodus 2:1 to 4:31 has at least 8 settings, one of which is long and can bear the title, "The Call and Four-Fold Hesitation of Moses" (Ex. 3:1-4:17) and another, "Wife-Trouble" (4:24-26). Find and name the other six. (a) Read also Acts 7:17-36 and Hebrews 11:23-28, and in terms of training speculate imaginatively the specific contribution (1) his mother made as a nurse (religious), (2) his growing up as a prince of Egypt—no small thing for his day—(political, administrative and scientific), and (3) his 40 years of isolation as a shepherd (religious and philosophical). Do you think the behavior in Ex. 2:11-15 and the first question in 2:14 haunted Moses for years? (b) The first question in 2:14 is revealing and significant and suggests ambition, idealism and destiny. Now after 80 years, years that brought all kinds of thinking and spiritual struggle to Moses, God takes the initiative and calls. Carefully observe the experiences of Moses in this call. A four-fold hesitation is manifest on the part of Moses. Find each and discover how God handles each.

Note how the return of Moses brings difficulty with his wife. Why? The return climaxes in 4:27-31 in what way?

**3rd Reading Suggestion:** Here is drama! In Ex. 5:1 to 7:13 read about the activities preliminary to the ten plagues, and then read and mark off each of the ten

plagues as you find them beginning in 7:14. (a) Know the purpose of the plagues. First circle the word "know" each time that you find it. Next write out the full statement which indicates *why* they are to "know." Thereafter refine, so to speak, the statements of "know." On a separate piece of paper write out the 11 instances where the phrase, "know that . . ." is used under this title: "*know what.*" Follow with: 1. "that I am the Lord," 2. "That I am the Lord," etc. (b) Write out the statements said by Pharaoh as in 5:2; 5:4; 5:5-9, etc. Notice carefully his first statements: "Who is the Lord . . . ? I do not know the Lord . . . lying words." What was Pharaoh's final statement (12:32)? What was said in between? (c) Write out the statements said (1) individually or collectively by those around Pharaoh, as his magicians, his servants, or his people. (2) by the people of Israel including that of Miriam (15:21), and (3) by Moses (save for those in Ex. 13 and 15; however study these two references carefully). Mindful of the earlier hesitations of Moses in 3:1-4:17 and giving attention to the words of Moses in 5:22-23, what do you see in the final statements of Moses as in 14:13, 14 and 15:1-18? (d) Study God's direct statements. Did you catch God's evaluation of Pharaoh in "You are still exalting yourself. . . . Why do you refuse to humble yourself before me?" Further, what of the language in 10:2 and 14:4, 17, 18? What of the covenant language in 6:2-8? Does the "I am . . . and I will . . ." remind you of Genesis experiences? As for Ex. 6:3 Dr. W. W. White asks: "Do you think the expression, 'by my name Jehovah was I not known' refers to the name itself, or to its significance as the performer of promises?" (e) A final study—write out every statement where mention is made of the "heart of Pharaoh." As you write out these statements try to notice at what point God entered into the process of the hardening of Pharaoh's heart and why.

As a closing devotional exercise read Ex. 13:19. What is the significance of this statement? Also read Ex. 4:31; 12:27 and 14:31. Having entered into these dramatic experiences of the Israelites yourself, let your experience lead you into worship, and examine yourself as to what you "believe" and "know."

(The Setting)  
Need For  
DELIVERANCE



The Birth, Training  
And Call of the  
DELIVERER



The Acts and Drama of  
DELIVERANCE



The Experiences and  
Schooling in  
The Wilderness of  
THE DELIVERED

Ex. 1:1-22

2:1

4:31

5:1

15:21

15:22

40:38

## Down in the Depths

WHEN TROUBLE COMES, James E. Sellers. Abingdon Press, 128 pages, \$2.00.

"The usefulness of this book lies in the readable translation of philosophical and theological concepts into the language of the waiting layman. The author has had the practical experience of journalism and is now Assistant Dean of Vanderbilt University Divinity School. The sub-title is "A Christian View of Evil, Sin, and Suffering."

A good selection of biblical passages is used to interpret natural catastrophe, which he terms "natural evil." There are helpful answers to questions about determinism, chance, the problem of evil, and their relationship to the Christian faith.

A sound theology of sin and grace is set forth to explain troubles of various kinds and their solution. Part III deals with the problem of suffering and how Christians can find victory over it in their personal experiences. However, in the section "How Does Christ Help Us?" this Lutheran reviewer feels the author does not do full justice to the atonement. His discussion is sound as far as it goes, but should be enlarged upon.

This short, readable book with discussion questions included, could serve as a workable study guide for older youth groups and other auxiliaries."

DAVID BELGUM  
Minneapolis, Minn.

## Up in the Clouds

BE A WONDER TO YOURSELF, David A. MacLennan. F. H. Revell Co. 158 pages, \$2.75.

Here is a book composed of a number of well diversified problem causing subjects and their Christian answers. There is a goodly stock of quotations and pointed illustrations contained in these brief problem solving sessions. Taken in small doses the book could be helpful to the person who finds his attention more adhesively bound to the printed word than to the preached word.

No single subject is copiously dealt with and certainly many problems receive only superficial treatment. If you are looking for a book of brief meditations that have every day applications you will find it here. If however you are seeking something with deep spiritual insight and foundation for Christian growth you will not find it in this book. It is but another in a wealth of

books that center about "peace of mind" with the Gospel as we know it rather hard to find.

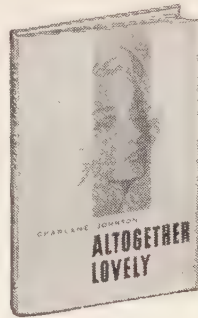
For a follower of David MacLennan this is a book to add to the collection but certainly not a must for any Lutheran library.

CURTIS G. JOHNSON  
Chaplain

## Christian Charm

ALTOGETHER LOVELY. Charlene Johnson, Augustana, 112 pages, \$2.00.

When I was a teen-ager, I used to wish there were a book that would tell me what was what in all the many areas that are so terribly important when one is sixteen. "Altogether Lovely" is such a book, and much more. I have read it twice with great appreciation.



Two things combine to make this a work of outstanding merit: one, the complete and authoritative treatment of the subject; the other, the ease and naturalness with which Mrs. Johnson moves from the physical to the spiritual and back, for to her there is no division.

Only one who has herself attained to "the beauty of holiness" and is still very much alive, could produce such a book, worthy to be put in the hands of every teen-age girl.

MRS. HENRY HETLAND  
Park Ridge, Ill.

## Higher Yet

REACH FOR THE SKY, Robert E. Goodrich, Jr. F. H. Revell Co. 126 pages, \$2.50.

In a brief span of only ten absorbing chapters the author of this delightful book presents a wealth of helpful suggestions of how to measure up more fully to the divine directive: "I beg you to live lives worthy of your high calling." Replete with striking illustrations, the truths set forth in a unique and arresting manner, leap from the pages with such clarity, as to give the reader an

adventure in the world of books that create a desire for more "brain children" the author.

Here is a treasure chest of pertinent nouncements, many of which deal in verse with customary arguments advanced in support of prayer, a worry free life, kindred life factors. Among them are statements as: "Let worry be a stimulus to positive action . . . This capacity for worry is the gift of God: it is a part of His creation." "Could it be that we might fashion a life even more securely upon those prayers which are unanswered than upon those which are answered in exactly the way we want?" The many stimulating ideas spread out on the pages of this book are such as to be able to say of it: "The price is right."

E. M. HEGGE  
Eau Claire, Wis.

## Comprehensive Symposium

RELIGIOUS EDUCATION. Edited by Philip J. Taylor. Abingdon Press, Nashville, Tenn. 446 pages, \$6.50.

This book is intended as a successor to similar symposiums edited by Philip J. Taylor in *Studies in Religious Education* (1931) and *Orientation in Religious Education* (1937). Its range of subjects, which can rightly be called comprehensive, is almost the same as that of the latter volume. The treatment in general is less critical and less insistent on improving teaching quality and is rather an objective survey of what is being done.

The 37 chapters, each written by a different leader in religious education, give a panoramic view of the history, development, and problems of various phases of religious education. As in any book of this nature the quality of writing and approach vary. Most of the articles cover their subjects well. The book would be of particular value to students desiring information regarding particular areas of work in Christian education or a wide-ranging survey rather than an intensive treatment.

Some of the chapters in the first section dealing with the principles of religious education, are rather difficult reading, but at times technical or involved. The chapter on psychology shows a decided Freudian orientation. The chapter on the use of the Bible was not satisfactory to me. In the case of writer (and Lutheran theologian) Heidegger, it seemed to end up in mysticism, overlooking the regenerative power

Word and the centrality of the atone-  
ment.  
The second section on programs, materials,  
and methods was more satisfactory, though  
it contains much more material on these sub-  
jects than is easily available in other books. The  
book includes two sections deal with adminis-  
tration and agencies or organizations, the  
latter detailing the history of cooperative  
work, and contain material not as readily  
found in other books.

Most of the writers assume that coopera-  
tive work, at least between all Protestants,  
is the ideal in Christian education. Most of  
what is fitted into, or comes out of,  
the framework of the National Council of  
Churches.

However there are chapters on Jewish and  
Roman Catholic education and also one by  
a Seventh Day Adventist on day schools.  
Reports of Lutheran groups are given recogni-  
tion in several chapters. However, the fail-  
ure of Lutherans to produce literature in  
this field is apparent in the very detailed  
biographies provided.

Other subjects dealt with include children's  
work, adult education, counselling, audio-  
materials, relation to public education, tech-  
niques, camping, directors of education, and  
research.

ROLF E. AASENG  
Minneapolis, Minn.

## Masses Read

THIRTY YEARS WITH THE SILENT  
BILLION, Frank C. Laubach. F. H.  
Revel Co. 383 pages, \$3.95.

Dr. Laubach is known throughout the  
world, and his books are read with great  
interest. His method of teaching adults to  
read has been introduced into dozens of  
countries. In the book under review Dr.  
Laubach tells the wonderful story of the



beginning and the development of the "Laubach method," beginning with the experi-  
ments among the Moros on the island of  
Mindanao in the Philippines, and extending  
to most countries in Asia and Africa and  
in America, even including a few in  
Europe. It is a thrilling story not only of  
the marvellous progress of the adult literacy  
program, but the reader is introduced to  
countries and people all over the world. The

writer has a fine sense of humor, and is able  
to relate the various episodes in a very  
entertaining way.

To give a survey of the interesting book  
is not easy, but we may make an attempt:

Chapter four takes us on a literacy trip  
across Southern Asia, and this means a  
visit to Malaya, India and Turkey with a  
side trip to Cairo. Chapter five takes the  
reader around the world and back to India.  
India is given a large place in this book,  
and this includes the India both before and  
after independence in 1947. Chapter six tells  
of a fifty-day adventure in East Africa,  
chapter eight of literacy in Latin America,  
and chapter 10 of the riddle of the Arabic  
language and introduces the reader to Egypt,  
Iran, Iraq, Ethiopia and The Philippines. In  
chapter twelve the reader is taken through  
Liberia, Nigeria, Ghana, Belgian Congo,  
Rhodesia and South Africa. To give a brief  
synopsis of the chapters would take too  
much space. Suffice to say that the 40 chapters  
are full of adventure. While, of course, the  
emphasis is on literacy and teaching to read,  
the author introduces the reader to a large  
number of people who will linger in the read-  
er's memory, and to conditions in the various  
countries which gives one a good insight  
into the situations in those lands, and, next  
to a personal visit, brings as good understand-  
ing of such places and persons as possible.  
This is a book especially recommended to  
missionaries, but every one interested in the  
development of the under-developed nations  
will benefit by reading the book. A brief but  
interesting introduction has been written by  
Lowell Thomas.

JOHN E. GRONLI  
Minneapolis, Minn.

## Advice to Teens

GROWING STEADY, Verna Joiner. War-  
ner Press, 122 pages, \$1.00.

TEN TALKS TO TEENS, Ted W. Eng-  
strom. Zondervan Publ. House, 63  
pages, \$1.00.

TEENS—HERE'S THE ANSWER, Marjorie  
Zook. Zondervan Publ. House, 63  
pages, \$1.00.

Teen-agers would probably "eat up" the  
first two books. Mom and Dad should read  
them, too, to get a better appreciation of the  
problems their sons and daughters face. Some  
of them may have tried to give their young  
people the same advice but it may be that  
these books will carry more weight since it  
is written in a style that should be appealing  
to the young people.

The third book is not as easy reading  
and the younger teens may not be interested  
in sticking with it to the end. The style and  
print do not look as interesting, and it is  
more obvious that the author is not Lutheran.  
However, the book deals with deeper spiritual

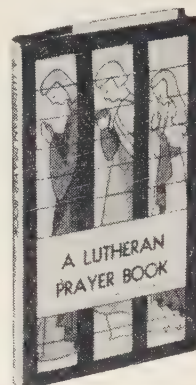
problems which we want our young people  
to consider and should prove to be very  
helpful as a basis of discussion at Luther  
League under adult advisanship.

HARRIET WANGBERG  
Madison, Minn.

## Two Prayer Books

A LUTHERAN PRAYER BOOK, edited by  
John W. Doberstein. Muhlenberg Press,  
146 pages, \$2.50.

At first glance this prayer book may look  
complicated, too much so for private devo-  
tional use. Yet, upon closer examination its



organization of material is shown to be one  
of its values. The special use of Luther's  
Small Catechism, the table of daily Scripture  
readings, the selection of prayers from many  
sources both ancient and modern make this  
indeed a valuable prayer book.

There is material here for those who like  
a somewhat formal, liturgical approach to  
their private and family devotions as well  
as those who prefer an informal approach.

Its compactness lends itself well for use  
by those who travel.

A BOOK OF EVERYDAY PRAYERS, William  
Barclay. Harper & Bros. 128 pages,  
\$2.50.

This is a book of prayers written by a  
well-known Scottish preacher and scholar.  
It is arranged to cover thirty days with a  
morning and evening prayer for each plus  
a Bible reading. Included is a list of readings  
for each month so that if this book is used  
as suggested a large portion of the Scriptures  
is covered during the year, with the prayers  
repeated each month.

The introduction is one of the valuable  
features of this book. It discusses the nature  
of prayer and also gives suggestions on how  
to pray. There are many thought-provoking  
statements in this introduction including some  
which may raise our eyebrows.

The prayers themselves are model prayers  
and cover almost every facet of life.

J. ORVILLE MOSBO  
Madras, Oregon

### *The Unsleeping Eye*

Nikita Khrushchev's shriek of dismay about the violation of Russian skies by American intelligence was paralleled this week by an utterance of Ann Landers. A despairing mother whose young daughter had gone astray lamented the fact that she had not read the girl's diary and steamed open her mail. Ann decreed that under no circumstances should parents violate the privacy of their offspring by reading confidential materials.

All of us, I am sure, honor the principle involved. We don't like to be looked at unawares. We are facades who want to appear at least as good as we are. We don't like impromptu callers, peepers, candid camera enthusiasts, snoopers, and gossips. Perhaps secrecy and privacy are ways of concealing our frailties; no matter, we like to gather the mantle around our nakedness, to lock the door, and to close the shutters.

### *V-Mail*

During the war it was my painful duty to help in the censorship of mail while our troops were in transit overseas. It was always embarrassing. Not that the letters were revealing or shocking in any way. Far from it. They were mostly ordinary. "Dear Marge, we shall be going overseas in the not too distant future. (Phrase provided by Military Intelligence at the Port of Embarkation.) I went with some of the guys to New York. Remember the time we had steaks at Francottis? Don't worry about anything. I'm fine. I miss you and the baby. I bet she's a real big girl. Take care of yourself. You remember Joe. He says hello. I love you. XXX. Jack."

Ordinary but personal. There are some things we don't want people prying into. Our guards go up. It was that way with V-Mail. I was always dissatisfied with V-Mail letters. Not because the writers had not lavished care on them, but because by the time they reached me, they were public domain. Some bored photographer had squinted along the lines and the bloom was gone.

### *Trust and Distrust*

A profounder reason for not wanting to be spied on is that we want and need to be trusted. Trustworthiness is nourished by trust. The parent who does not dare

# Big Brother

to let his child get outside his radar range is not bringing much character into the child. This is the argument for the honor system in examinations and for the complete reliance which, rightly or wrongly, the military places in the word and signature of an officer.

But the problem is far from simple. The same Ann Landers who urges that parents not spy on their children by looking into locked diaries and letters also urges careful chaperoning of teen-agers and a reasonable attitude toward mates who may be suspected of dishonesty.

### *Partial Depravity*

The fact, of course, is that none of us is completely trustworthy. We are all tainted by mortality and sin. If no one ever checked up on us, if there were no police, no FBI, no analysis of income tax returns, no clocks, we might by an ironic twist be much less trustworthy than we are. I confess to this frailty. I live under the scrutiny of my peers. I need the clear, penetrating eye of the colleague who knows when I am gliding into phoniness. I need the pressure of the scientist, the moralist, the critic and even the iconoclast, in order to purge from my spirit the glibness, false cheeriness and deviousness which so easily beset me. I am always under pressure, and in my more luminous moments I am thankful for the people who have demanded honesty of me and who have chased my soul—lazy and dozing dog that it is—out of its ease.

### *The Arms of Moses*

Christians are fond of the thought of intercession and certainly prayer is an immense resource in our loneliness. But are we thankful enough for the honest and unsleeping eyes of our friends which will not be hoodwinked but gaze upon us with gravity and compassion? Perhaps this is the sort of big brother we need.

# For the Family Altar

J. R. Hestenes

oward Trinity Sunday

Discoveries

The Epistle: I John 3:1-10 • The Gospel: John 15:12-17

Monday, June 6

**RICH BUT POOR**

Luke 12:15

*"Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions."*

How easy it is in this life to be misled by the illusion that to find happiness and contentment we must surround ourselves with an abundance of possessions! This is thrown at us in advertisements; "owe it to ourselves to have it good!" This good state of affairs consists in shiny objects and gleaming playthings and luxury items impossible to pay for. If we attach to this we are still no better for it; we are as the Rich Fool, filled to the brim but empty; attempting to "enjoy" fullness while we have lost sight of the soul. Dear Father in heaven, give us a deep awareness that we may tell the difference between things that are not important and things that truly matter, so that our souls are not lost to the glittering transiency of life. Amen.

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Thursday, June 9

**LIFE UNTROUBLED**

Psalms 23:5

*"Thou preparest a table before me in the presence of my enemies."*

The glory of the Christian message is that it brings relief to the life that now is and hope for the life that is to come. Jesus said to His disciples, "Be of good cheer, I have overcome the world." He brought relief to those who suffered from life's troubles. He settled the troubled sea. In the same sense Jesus still settles things. In bringing us to a knowledge of the troubles of life He gives us the ability to adjust to them and to understand that all things here will pass away, but there is an anchor, the Word and the Sacrament, that abide forever. In these we find peace, rest and quiet. We cannot tell what is the wind, O Lord, but we can hoist the sail of belief and trust, and thus safely be brought through the sea of life. Where there is storm, bring stillness; where there is unrest, bring rest. In the Name of Jesus, Amen.

Tuesday, June 7

**POOR BUT RICH**

Revelation 2:9

*"I know your tribulation and your poverty (but you are rich). . . ."*

The believers over in Smyrna, according to these words, had little of this world's goods. They were not loaded down with possessions, but they were prospects for the Crown of Life. By the world's standards they were in poverty, but by God's standards they were rich. They knew the richness of grace; they were laying up for themselves treasures in heaven; they had counted all things as loss for the excellency of Christ Jesus. They had by the power of God, discovered the truth that the things of the Spirit are of supreme value, and endure for ever and ever. They were rich toward God.

Help us, too, to know the riches of Your Grace, dear Father, so that our abundance shall not be limited to that which passes away, but shall have abiding value, and bring us safely to the eternal home. Amen.

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Friday, June 10

**MAN IS WEAK**

Jeremiah 10:23

*"I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps."*

In man's moments of pride he likes to feel his muscles and heap all manner of compliments upon himself. Yet his many failures and shortcomings remain as monuments to his weaknesses and sins. An ancient Greek once said "Give me a place to stand on and I will lift the world." He had the know-how, it is true, but the lack of a "place to stand on" stopped him. There is a limit to what man can do. There is a point beyond which he cannot go. Despite the outward advances man has made he is still a sinner standing in the need of grace.

Gracious Lord, we thank You that You have endowed man with abilities to have dominion over the earth, but help us to use these abilities to Your glory, and humbly remember our inability and failures. Amen.

Wednesday, June 8

**TROUBLED LIFE**

Psalms 57:6

*"They set a net for my steps; my soul was bowed down. They dug a pit in my way . . . ."*

The Psalmist made the discovery that life was filled with trouble. Those who make this observation are rescued from the "Ivory Tower" idea that this present life is supposed to be "perfect," that it is possible to build a trouble-free existence. One is not wearing "dark-colored glasses" if he sees this world as a vale of sorrow; realizes that days of joy are infrequent and that there is much tribulation. Scripture is real in all matters and does not hide this fact, in respect to this present life. But still, it offers to believers a comfort in life.

We thank You, gracious God, that we can face the truth that in this world we shall have tribulation, especially if we seek to live according to Your word, and that You will sustain us by faith. Amen.

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Saturday, June 11

**POWER IS WITH GOD**

Ephesians 6:10

*"Be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil."*

Empowered people are believing people. Paul said that he could do all things through Christ Who gave him strength. Those who rely on God have power to live graciously, power to conquer themselves, the first move to peace, power to overcome evil, power over sin, and with the endowment of the love of God in Christ, power to serve. They are kept by the power of God unto salvation. Earth offers no power such as this, nor can it stand against this power from above. This we must seize upon.

Here, O Lord, is our strength and stay. In our extremity let us make this important discovery, that all power and authority and dominion is with You, and that only those who cast their lot with You share in this.



# The CHURCH in Today's World

## Ike at Notre Dame

President Eisenhower, Giovanni Battista Cardinal Montini, Archbishop of Milan, and Dr. Victor A. Belaunde, president of the United Nations General Assembly will be among 11 distinguished persons who will receive honorary degrees at the University of Notre Dame's 115th annual commencement exercises June 5.

Mr. Eisenhower, who will deliver the commencement address, will be the first American president to speak at a Notre Dame commencement and the second to become an honorary alumnus of the university. The late President Franklin Roosevelt was honored at a special convocation marking the independence of the Philippines on December 9, 1935.

Among others who will receive honorary degrees are American-born Bishop Martin J. O'Connor, rector of the Pontifical North American College in Rome; Dr. Thomas Dooley, noted Catholic "jungle physician" of Laos; Christopher Dawson, famed British Catholic historian and author; and Dr. Laurence M. Gould, president of Carleton College, Northfield, Minn.

## Says Church Gets in Way of Gospel

People outside the church actually "are often in the church," Dr. Gerald J. Jud of Cleveland, first evangelism executive of the United Church of Christ, said recently.

At the same time, he said, "too many people whose names appear on church rolls have little understanding of the Gospel to which they are ostensibly committed."

Much of the reason for this lag, Dr. Jud said, is that the "institutionalized church" has got in the way of the Gospel it was established to proclaim. However, the church "as institution" is a necessity, he said, adding: "We must make our peace with institution without succumbing to institutionalism." He defined the latter as the assumption "by our behavior that the

institution is the reason for the church's existence."

Dr. Jud made his observations in his inaugural address at the denomination's first convocation on evangelism which was attended by 300 clergy and lay leaders. During the convocation, he was formally installed as secretary for evangelism by Dr. James E. Wagner, Philadelphia, and Dr. Fred Hoskins, New York, co-presidents of the United Church.

(The denomination was formed in 1957 by merger of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches, of which Dr. Wagner and Dr. Hoskins are presidents, respectively.)

Institutionalism, said Dr. Jud, not only deceives some church members, but in some cases the pastor. "So busy is he shoring up the institutional church or so busy operating under the compulsion to make it a successful church, that he scarcely has time to study, to pray or to counsel in depth with his people walking in hell."

"Too often the pastor is a kept man," he said.

Among hopeful signs, the evangelism official cited small "redemptive" discussion groups within the church renewed lay interest in the meaning of the Gospel and nature and function of the church, and renewed lay desire to preach and communicate a "particular" Gospel.

Dr. Martin E. Marty of Elk Grove, Ill., a Lutheran Church—Missions Synod pastor and associate editor of the undenominational weekly *Christian Century*, told the convocation that Christian churches should consider the U. S. just as much "mission territory" as Africa or Communist China.

"Americans," he said, "tend to neglect the claims of Christian discipleship with a velvet glove rather than an iron or Bamboo Curtain."

"Respect for the church is no longer axiomatic in the West and the norms of Christian behavior do not as formerly dictate the morals of Western culture," he pointed out. "Indeed, Christian faith, the church and Christian behavior have become quite unacceptable to the vast majority of the people in the West."



KAGAWA AND FRIENDS—No more will Dr. Toyohiko Kagawa visit with young friends such as these at the Matsukawa Church, Tokyo, of which he was the pastor. His death, still fresh in the minds of the youth of Japan, will continue speaking to the youth of Japan and the world through his many writings.

## Church Buildings Should Be Witnesses

New church buildings must "bristle with the belief" of the Church "or the whole effort will fail to advance the Christian witness in our communities," the 1,500 religious architects, ministers and laymen were told in Minneapolis, Minn.

The Rev. Edward S. Frey, chairman of the National Council of Churches' Department of Church Building, asserted that building programs "must begin with these beliefs" long before any consideration is given to architectural and financial problems.

Addressing the 20th annual National Conference on Church Architecture, he contended that many new church buildings do not adequately express the purpose, or implement the work, of enlightened congregations.

He said a large part of the reason for this is that congregations fail to communicate to the architect its understanding of worship and the exact purposes of the new structure.

"What we believe will determine what we build whether we want it to last or not," he declared. "Think before we build, especially about what you want the building to do."

"I know of nothing that leads to more disappointment within the family of the church than a building that doesn't work." He added that this "is the inevitable legacy from building committees that will not put first things first."

Mr. Frey advised building committees to list all corporate activities that are to take place in each room of a new church structure and describe them to the architect.

Sponsoring the conference was the National Council of Churches' Department of Church Building and the Church Architectural Guild of America. A feature of the meeting was an architectural and crafts exhibition covering 10,000 square feet of floor space. The 300 exhibits included murals, mosaics, stained glass, metal work sculpture, plastics and allied arts and crafts.

Theme of the conference was: "The Modern Church; Its Message and Its Architectural Challenge."

## Washington News Notes

**Pastoral Letter**—A wrinkled brow turned into a smile when P. L. Brindle opened a letter from the Rev. Henry B. Luffberry, his pastor. At first glance he thought the personal note was a scolding for not showing up at church often enough. However, a broad grin spread across his face as he read the paragraph: "St. Paul's (ULCA) is justly proud of the contribution you are making to international relations and to the moral and spiritual fiber of the community through your work."

Paul Luther Brindle is the director of the YMCA's Sunday Morning International Crossroads Breakfast in Washington, which frequently prevents his attendance at Sunday services. Pastor Luffberry wrote the congratulatory letter on the completion of 14 years of breakfasts attended by participants from 126 countries.

**Begin in High School**—Appeals for full-time Christian service for women used to be limited to recruiting missionaries and deaconesses, and the recruiters beamed their main efforts at college students.

Times have changed, in church work as elsewhere. Christian vocation is interpreted to apply to any useful occupation, and full-time church careers for women are broadened to include a wide range of vocational skills.

Appeals for full-time service are presented now to high school students. A recent example was a two-day vocational seminar coupled with a trip to Washington and Baltimore. A busload of high school girls from western Pennsylvania spent half a day at the Lutheran Church Center.

Here they were given the latest information about church vocations by executives of educational, inner mission, military service, and public relations offices. From the intersynodical office building, they went on to visit a home for the aged, a deaconess training school, and a Lutheran hospital.

**Jubilee of Scouting**—Washington in the springtime is filled to overflowing with the nation's youth. Busloads of high school and college graduating classes from all parts of the country come to view the historic monuments and buildings of the national capital, and to observe the federal government in action. Hotels are crowded beyond capacity, with five or six students crowded into rooms meant for one or two.

The bulging city may split at the seams when thousands of Boy Scouts arrive the first week in June. The international jamboree will celebrate the fiftieth anniversary of the scouting movement.

By ROBERT VAN DEUSEN and CHARLES DE VRIES

## SS Enrollment Down?

Two speakers at the International Sunday School Convention of the Assemblies of God in Minneapolis, Minn., warned that enrollment of adults and children in the nation's Protestant Sunday schools is dropping at an alarming rate.

The Rev. Victor Trimmer, pastor of Central Assembly of God Church, Wichita, Kan., told delegates from some 40 countries that Sunday schools in the U. S. "are losing three out of every four enrolled."

An estimate that some 130 million

persons are currently untouched by the Sunday school was made by the Rev. R. L. Brandt, national secretary of the denomination's Home Missions.

Mr. Trimmer declared that some 75 per cent of teen-age girls and 65 per cent of the boys leave Sunday school "and never return to the church."

"We have been more concerned with building Sunday schools than building lives," he said. "We have been more interested in crowds than conversions. We have been more interested in programming than propagation. We have been more interested in entertaining than in instructing."

## Delinquents Comment on Delinquency

Five Iowa boys who have had stern experiences with the law told how they would endeavor to keep children of their own out of trouble. Religious training was emphasized.

All five are in the Eldora, Ia. boys training school, the institution where delinquent and incorrigible Iowa boys are sent.

The "Echo," training school magazine, asked the teen-aged boys this question: "If you were married, what would you do to keep your children out of trouble?"

"Children should have good religious training and background," one youth said. "I would see to it that they had a proper education. I would take time out to do the things they wanted to do and I would be interested in those things which were of interest to them.

"I'd try to understand their problems, to help them out, and to make sure they did the right things. Too, a person should always treat his children in a manner which will make them feel wanted."

Another lad said:

"I would teach them the Ten Commandments and have them learn to obey them. I also would teach them to respect all people of authority. Above all, I would teach them that crime doesn't pay."

A third youth said: "I think that if you teach your children the Golden Rule—do unto others as you would have them do unto you—and then teach them to apply it in their daily lives . . . there would be no danger of children getting into trouble."

Replied another boy:

"I would teach them from the time they were old enough to learn to respect their parents and obey us when we gave a command. They would learn how to become members of a happy family group working together. I know I will teach my children these rules."

Another boy said he would teach his children "to have proper respect for the law and for the people who enforce it."

## Among Lutherans

### Elect Lutheran Chairman

The Rev. Rollin Shaffer, assistant director of Lutheran World Action, was recently elected chairman of the Policy and Budget Committee on Promotional Services of Church World Service.

Mr. Shaffer, who has served on the committee since 1949, will preside at the quarterly interdenominational meetings.

CWS is the relief agency serving 22 denominations of the National Council of Churches. The Policy and Budget Committee directs the promotional services of the three major appeals known as One Great Hour of Sharing, Share Our Surplus, and the United Clothing Appeal.

### Lutheran Named N. Dak. 'Farmer of Year'

An active Lutheran layman has been named "Young Farmer of the Year" by the state Junior Chamber of Commerce of North Dakota.

Mr. Ardell Strand, a member of Aurdal Lutheran Church, Portland, N. Dak., was chosen by the state group because of his outstanding achievements on his farm, as well as in civic and church activities.

Starting as an active farmer at the age of 18, Mr. Strand first worked for his father who gave him a choice of wages or seed potatoes for 50 acres of land. He chose to seed the land and has been making a profit from farming ever since. At the present time he is farming 740 acres, 160 of which he owns.

In addition he has a registered herd of milking shorthorns and another of beef shorthorns, totalling 60 head. From the two brood sows which he acquired when he started farming, he has developed a year-round multiple farrowing operation which is now producing more than 200 hogs a year.

Conservation is a key-word in the Strand operation. Cooperating with the Agricultural Stabilization Committee, Mr. Strand has completed a system of drainage. He has 160 acres in strip cropping and another 120 acres of

cover crops. He has also cooperated with the West Traill County Soil Conservation District in fertilizer and yield trials.

Active in all phases of community life, he is now president of the Board of Trustees of his church. He has served on the financial committee of the new \$125,000 building which the congregation erected last year.

### "Unter den Linden . . ."

#### Dana Plants Trees

Twenty-four linden trees, a gift from the city of West Berlin, Germany, arrived on the Dana college campus in Blair, Neb., this month via special delivery from Offutt Air Base in Omaha. The trees were flown from Germany to Washington, D.C. and finally to Omaha by the United States Air Force.

The trees, according to West Berlin Mayor, Willy Brandt, "are a gift from Dana College as a greeting from West Berlin and as a symbol of the friendship existing between Germany and the United States."

Pentagon officials in Washington, D.C. planned a special ceremony at the Dana campus, Sunday afternoon, May 22, at which time the trees were planted along a special avenue leading from the Old Main building to Milson Hall, residence hall for women now under construction. The avenue will be appropriately named, "Unter den Linden."

In April 1955 Dana College sponsored a special Hans Christian Andersen Festival as a tribute to the famous fairy tale writer on the 150th anniversary of his birth. As a special feature of the Festival, the City Council of Odense, Denmark, Andersen's birth town, sent to the college five linden trees which were planted in a special grove. These five small trees have flourished on the campus and today as a living memorial to the friendship existing between Dana and the mother country of Denmark.

Early in the fall of 1959, Dana College celebrated her 75th anniversary and as a special tribute to the city the City Council of Copenhagen sent four of the old gas lamps from the streets of that city to Dana.

# District Constituting Conventions

## Southern

The election of the Rev. Vernon Mohr of Austin, Texas, as district president and the adoption of a district budget of \$85,076 highlighted the constituting convention of the Southern District of The American Lutheran Church.

The meeting, first in a series of 19 district constituting conventions, was held at St. Martin Lutheran Church, Austin, on May 10 and 11.

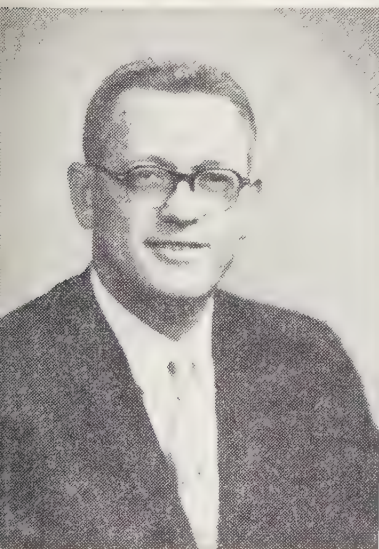
Pastor Mohr, 40, president of the Texas District of American Lutheran Church since 1956, was elected to head the Southern District of the new church on the second ballot, by receiving 305 out of 385 votes.

Other general officers elected were: George W. Krueger, Dickinson, Texas, secretary; R. W. Pfennig, Austretreasurer; and Pastor A. E. Flathmann, Doss, Texas, statistician.

Additional members of the district committee include Pastor Alvin Bohls, Texas; Pastor B. T. Anderson, Worth; Odie Pedersen, Clifton, Texas, and Herman Gaskamp, Houston.

All are members of ALC except Pastor Anderson and Mr. Pedersen, members of The ELC, which has a constituency of something less than 10 per cent of district membership.

The convention approved a total budget of \$85,076 for the year 1961,



Vernon Mohr  
Southern District President

including 25 cents per confirmed member (\$16,413) for publishing and mailing a composite district paper, to be edited by Rev. Knut Hartmann, La Vernia, Texas.

Weimar F. Hein, Fredericksburg, Texas (ALC) was named lay delegate from the district to the Church Council of The ALC.

The new district includes 238 congregations in the states of Texas, Louisiana and Arkansas, with a baptized membership of 96,532 and confirmed membership of 67,655. There were 220 clergy and 192 lay delegates at the convention, representing 217 churches.

Rev. Mohr, a graduate of Wartburg College, Waverly, Iowa, and Wartburg Seminary, Dubuque, Iowa, has served his entire ministry in Texas.

He became assistant pastor of St. John's Lutheran Church, San Antonio, in 1945 and served as pastor from 1949-56.

He has been chairman of ALC's Commission on Home Missions and has been active in evangelism and welfare activities as well.

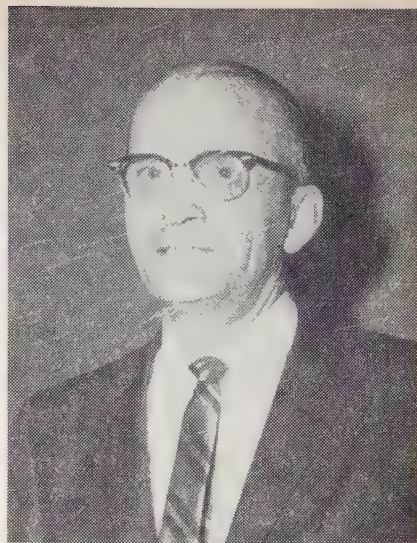
## Central

Dr. Erwin G. Fritschel of Denver, Colo. was elected president of the Central District of The American Lutheran Church at its constituting convention in Omaha, Nebr., May 12-13. He was elected to the six-year term on the second ballot, receiving 273 of the 324 votes cast.

Dr. Fritschel has been serving in a similar capacity as president of the Central District of ALC since 1945. Previous to his election to this post he was pastor of Our Savior's Lutheran Church, Greeley, Colo., for 18 years.

Other officers elected by the Central District at its two day convention held in Pella Lutheran Church and Omaha's civic auditorium were the Rev. James W. Olsen of Lincoln, Nebr., vice president; the Rev. A. C. Rueter, Tulsa, Okla., secretary; and Mr. Victor Dagerfoerde, Hebron, Nebr., treasurer. These officers will serve two-year terms.

Mr. Otto Stave of Blair, Nebr., was elected by the Central District as its



Erwin G. Fritschel  
Central District President

lay representative on the Church Council of The American Lutheran Church. The following were elected by the convention to serve as additional members of the executive committee of the district: Mr. Duane Hunt, Lincoln, Nebr.; Mr. Carl Gustafson, Denver, Colo.; the Rev. O. F. Reeg, Englewood, Colo.; and the Rev. Emery Petersen, Aurora, Colo.

Dr. Fritschel, the new president of the Central District, is a graduate of Wartburg College, Waverly, Ia.; and Wartburg Theological Seminary, Dubuque, Ia. He was also granted a master's degree by Colorado State College of Education and a Doctor of Divinity degree by Wartburg Seminary.

He is married to the former Irma Hast. They have three sons: James, a teacher in the music department at Wartburg College; Theodore, a graduate of Wartburg Seminary, now pursuing graduate studies in Hamburg, Germany; and Frederick, serving his seminary internship at Lincoln Park Lutheran Church, Milwaukee, Wis.

Dr. Fritschel has served for many years as the second vice president of American Lutheran Church and as a member of the Manpower Commission of the ALC.

In addition to the business sessions of the Central District convention which adopted the constitution and by-laws of the new district, a mass rally was held in Omaha on Thursday evening.

## Twelve Per Cent of Men at College

Twelve per cent of the male members of Zion Lutheran Church, North Bone Lake, Wis., are enrolled in an institution of higher education. Six of the 49 men in the congregation are presently at school; another four are in the armed forces.

Two brothers, Kenneth and Alvin Peterson, are at Luther Seminary in St. Paul. A third brother, along with Lowell Peterson, are enrolled at Augustana College, Sioux Falls. Virgil Peterson is a student at Augsburg College, and Larry Johnson is a student at River Falls Teacher's College. Almost all are working their way through college.

## Augustana Awards Day

Friday, the 13th of May was anything but an unlucky day for 52 student award recipients at the 9:45 a.m. Awards Day convocation at Augustana College, Sioux Falls, South Dakota.

A total of \$5,000 from 40 scholarship funds was awarded at the special convocation. Also receiving recognition were students selected to "Who's Who Among American Colleges and Universities" and seniors awarded graduate study next year.

Guest speaker for the special convocation was Dr. Edgar M. Carlson, president of Gustavus Adolphus College.

## Build Luther Union

Ground-breaking ceremonies in Decorah, Ia. for the Luther College Student Union were held Tuesday, May 17.

Dr. J. W. Ylvisaker, president of the college, officiated. Also participating were Paul Lionberger, dean of men; Fayetta Paulsen, dean of women; J. C. Magelssen, manager of the College bookstore; Curtis Rotto, 1959-60 student body president; Ronald S. Lee, 1960-61 student body president.

Charles Altfillisch and Associates of Decorah, Architects, are now working on the final specifications. Bids will be let this summer.

The tri-level building, extending

west over the bluff, will cost more than \$1 million. Financed primarily by a government loan of \$750,000 from the Housing and Home Finance agency, the balance of the building costs will come from the Forward Phase of the annual budget of The Evangelical Lutheran Church and also from gifts and pledges of alumni and friends of the college.

## Father, Son Awards

Two Jordahls at PLC have received grants for study recently.

Peter Jordahl, senior physics major, has been awarded a \$6,600 National Defense Graduate Fellowship for three years of graduate study in astronomy at the University of Texas.

His father, Dr. Olaf M. Jordahl, physics department chairman, has received a \$700 National Science Foundation grant for six weeks of summer study in atomic energy at the University of California.

## Churches

Edmonton, Alta.—Central Church here will celebrate its 50th Anniversary June 5-12. Former pastors C. S. Lystig, M. S. Johnson, T. W. Maakestad, and

G. O. Evenson are expected to be present for the week of special service celebration of the anniversary.

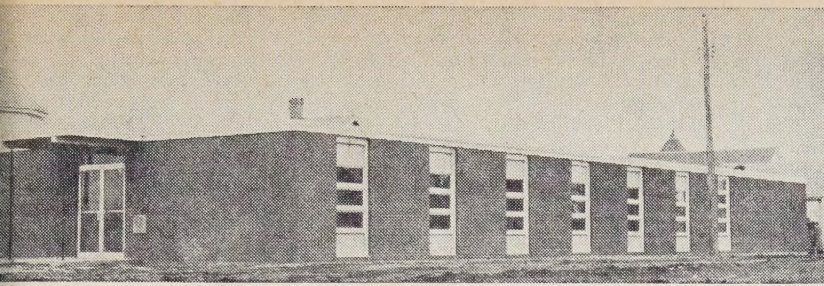
Cummings, N. Dak.—Highland congregation here laid the cornerstone in April for a new parish education building. It is expected that construction will be completed this year. Highland congregation is a member of the Lutheran N. Dak. parish, of which the Rev. Elmer O. Anhalt is pastor.

Montevideo, Minn.—Our Saviour's Church here recently organized a "Saviour's Club." The club is a group of 300 men desiring to sponsor a foreign missionary from the congregation. One of them have pledged \$10 annually toward the support of the basic salary of the missionary. Arrangements have been made to support Missionary Mrs. Edward Olander, who will be going to the Mission field of the Amazon in Brazil. Pastor Olander will be commissioned to the mission field at Our Saviour's Church on Pentecost Sunday.

Devils Lake, N. Dak.—St. Paul's Church here, the Rev. E. L. Iversen, pastor, is beginning its 21st year of continuous broadcasting of Sunday morning services on Radio Station KDLR. In addition to the regular Sunday morning worship, the station carries special programs from the congregation from time to time.



GIFT FROM ESKIMOS—Mrs. Elmer Dahle, right, wife of the Rev. Elmer Dahle, missionary to the eskimos who died this year, recently presented a plaque made from skins to Miss Arna Njaa, executive secretary of the Lutheran Daughters of the Reformation who have been supporting eskimo mission work for many years.



**TRINITY CHURCH EXPANDS**—Shown above is the new education unit of Trinity Church, Berthold, N. Dak., dedicated May 1. Dr. George Aus of Luther Theological Seminary, St. Paul, Minn., conducted the dedicatory rites. Included in the \$29,000 building are 10 classrooms, an assembly room and pastor's study. Mr. Ole Braseth, a 87-year-old, retired architect and elder in the Presbyterian Church, provided most of the furnishings for the new building. The Rev. William Palmquist, a former pastor, preached at dedication day services. The parish has been served this year by Paul Muelson, a Luther Seminary senior.

## People

The Rev. Jerry L. Kuehn of Monroeville, Wis. has accepted a call to become the pastor of Faith Church, Monroeville, Wis., effective in August.

The Rev. Philip Blilie, formerly of Summit, S. Dak., is now serving as pastor of Oldham Church, Oldham, S. Dak.

The Rev. Orville G. Hiepler, formerly pastor of Fruitridge Church, Sacramento, Calif., is now serving as pastor of Trinity Church, Hawthorne, Calif.

The Rev. V. A. Jensen, formerly pastor in Princeton, Minn., is now serving as pastor of Gol Church, Kenosha, and Grace Church, Nerstrand, Minn.

The Rev. Victor E. Propp, formerly pastor in Swift Current, Sask., is now serving a new Home Mission church in Victoria, B. C.

The Rev. H. J. Rasmussen, formerly pastor in Mt. Prospect, Ill., is now serving St. Mark's Church, a new Home Mission congregation in Morristown, N. J.

The Rev. Olaf Rossing, formerly pastor in Beresford, S. Dak., is now serving as assistant pastor at First Church, Mitchell, S. Dak.

The Rev. Don J. Severson, formerly of Vienna, S. Dak., is now serving St. Andrew's Church in Plato and Christ Church in Glencoe, Minn.

The Rev. R. L. Simonson, formerly pastor in Audubon, Minn., is now serving as assistant pastor at Vinje Church, Willmar, Minn., the Rev. Al Hanson, senior pastor.

The Rev. Duane Ulleland, formerly of Seward, Alaska, is now serving a new Home Mission church, Royal Redeemer, in St. Paul, Minn.

The Rev. R. T. Wanberg of Townier, N. Dak. has retired from the active ministry.

The Rev. Hjalmer F. Hanson, who established Ascension Lutheran Church in Mexico City, has accepted a call to be the pastor of a new Home Mission church in Utica, Mich.

The Rev. Reuben D. Mellum has resigned as pastor of the Norway Lake parish, New London, Minn., in order to accept a call to become the pastor of Breckenridge Church, Breckenridge, Minn.

The Rev. Johannes Hoifjeld who has been serving as interim pastor of Trinity Church, Ft. Bragg, Calif., begins in June an interim pastorate at Fruitridge Church, Sacramento, Calif.

The Rev. Mikkell Mandsager is serving as assistant and visitation pastor at Minneola and Lands congregations, Zumbrota, Minn., the Rev. Walter Johnson, pastor. Pastor Mandsager will continue to live in Kenyon, Minn.

Miss Elizabeth Erickson, freshman at St. Olaf College, Northfield, Minn., has been chosen as the missionary for the summer of Westwood Church, St. Louis Park, Minn. She will spend the summer in the ELC Mission field in Japan. This is the second year that Westwood Church has sponsored this special type of missionary program.

The Rev. A. H. Amundson, formerly of Scobey, Mont., is now serving as assistant pastor at Christ Church, Opportunity, Wash.

The Rev. Walter A. Ekeren, formerly of Wells, Minn., is now serving Our Savior's Church in West Salem and Burns Church, Bangor, Wis.

The Rev. Maynard G. Halvorson, formerly pastor in Honolulu, Hawaii, is now serving a new Home Mission congregation, Ascension Church, Ogden, Utah.

The Rev. John A. Helm, formerly of Presho, S. Dak., is now serving as

## WANTED: BY NEW ELC CHURCHES— Names and addresses of all Lutherans living in or moving to . . .

### UTICA, MICHIGAN

Rev. H. F. Hanson, 12550 Canal Rd., Utica, Michigan

### MORRISTOWN, NEW JERSEY

Rev. H. J. Rasmussen, Jr., Box 264, Morristown, N. J.

St. Mark Lutheran Church

### BROOKLYN PARK, MINN. (Mpls.)

Rev. Norman O. Landvik, 5212-70th Ave. N., Minneapolis, Minnesota

Prince of Peace Lutheran Church

### WEST MENDOTA, MINN.

Rev. Duane E. Ulleland, 1320 Maynard Dr., St. Paul 16, Minn.

Royal Redeemer Lutheran Church

### WEST WHITE BEAR LAKE, MINN.

Rev. M. Bagne, 395 Sharron Lane, White Bear Lake 10, Minnesota

Christ the King Lutheran Church

### ODESSA, TEXAS

The Rev. James R. Otterness, 1312 Laurel Ave., Odessa, Texas

### CASPER, WYOMING

The Rev. Marlow Engberg, 1241 Derington Ave., Casper, Wyo.

### CANOGA PARK, CALIF.

Rev. J. E. Rommereim, 22131 Sherman Way, Canoga Park, Calif.

Shepherd of the Valley Lutheran Church

### COSTA MESA, CALIF.

Rev. Andrew Anderson, 3050 Ceylon Road, Costa Mesa

Prince of Peace Lutheran Church

### PALM SPRINGS, CALIF.

Rev. D. Natwick, Gen. Delivery, Palm Springs

Hope Lutheran Church

### SAN DIEGO CALIF. (Lake Murray)

Rev. Magnus Egge, 9565 Gregory St., La Mesa, Calif.

St. Andrews Lutheran Church

### CALGARY ALTA.

Rev. J. H. Rostad, 4407 Richmond Rd., Calgary

Lutheran Church of the Redeemer

### VICTORIA, B. C.

Rev. Victor E. Propp, 3781 Cedar Hill Rd., Victoria, B. C.

pastor of a four-church parish centering in Buffalo, S. Dak.

**The Rev. Raymond O. Overgaard**, formerly of Ellison Bay, Wis., is now serving a three-church parish in rural Eau Claire, Wis.

**The Rev. Gordon I. Hope** has resigned as pastor of Central Church, Edmonton, Alta., in order to accept a call to St. Olaf Church, Swift Current, Sask., effective July 15.

**The Rev. John Precht** has resigned his pastorate in Viking, Alta., in order to accept a call to the Bow Island parish in southern Alberta, effective July 1.

## Obituaries

**The Rev. O. R. A. Tollefson** died April 19 at Coeur d'Alene, Idaho. He was born July 5, 1891, in Tacoma, Wash. He attended Augsburg College, Valley City (N.D.) Teachers' College, Minneapolis Business College, MacPhail Conservatory, and Luther Theological Seminary. He was ordained in 1922. He served parishes at Emmetsburg and Mason City, Iowa; Torquay, Sask.; Wolf Point, Mont.; Clinton and Wells, Minn.; and Elk Mound, Wis. He retired in 1954 because of poor health. In 1920 he was married to Alvilda Kallestad. Survivors include his wife, two sons, and three daughters, and two brothers, the Rev. E. S. Tollefson and the Rev. E. E. Tollefson. Funeral services were conducted at the Coeur d'Alene Homes, and interment was at Fergus Falls, Minn.

**Mrs. Sina Wulfsburg Ordal**, the widow of the Rev. Z. J. Ordal, died March 7 in Knoxville, Tenn. She was born in 1876 in Freeborn County, Minn. After her marriage in 1902 she lived in Luverne, Minn., Waterville, Iowa, and River Falls, Wis. Funeral services were held at Rush River Lutheran Church, River Falls. She is survived by three daughters and five sons.

## Change of Address for ELC Pastors

A. H. Amundson, E. 13009 Broadway Ave., Opportunity, Wash., 6-1-60

V. O. Aronsen, 21 Homestead Terrace, Scotch Plains, New Jersey, 6-1-60

Walter A. Ekeren, West Salem, Wis., 6-1-60  
Norman R. Engbretson, USS Greenwich Bay (AVP-41), c/o FPO, New York, N. Y., 5-23-60

Olin C. Fjelstad, 555 Havana Rd., Owatonna, Minn., 6-1-60

Theo. Gulhaugen, 1200 Alamos Ave., N. Sacramento 15, Calif., 5-15-60

Maynard G. Halvorson, General Delivery, Ogden, Utah, 6-1-60

Hjalmar F. Hanson, 12550 Canal Road, Utica, Mich., 5-18-60

John A. Helm, Buffalo, S. Dak., 4-30-60  
G. C. Knutson, 601-17th St. S. W., Austin, Minn., 5-1-60

Knut Monson, Pleasant View Lutheran Home, 505 College Ave., Ottawa, Ill., 5-1-60  
Richard Nybro, Chaplains School, New Rochelle, Ft. Slocum, New York, 6-6-60

Raymond O. Overgaard, Rte. 5, Eau Claire, Wis., 5-1-60

C. S. Pederson, 314 Meredith Rd., Albert Lea, Minn., 5-1-60

Gordon C. Ruud, 4217-18th Ave. S., Minneapolis, Minn., 4-11-60

Clifford H. Schroeder, Jr., U.S. Army Gen. Depot, APO 211, New York, N. Y., 5-15-60

O. K. Storaasli, 1419 Grantham St., St. Paul 8, Minn., 6-1-60

Edward I. Ulseth, c/o Bethesda Home for the Aged, Beresford, S. Dak., 3-1-60

## Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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### Farms

67-acre farm edge of town in Iowa with modern 3 bedroom house. Good out bldgs. ELC church and public high school. 668-1A

71-acre Grade A dairy farm with good bldgs. 65 acres in cultivation. In rich Willamette Valley of Oregon. Near good schools, ELC churches and city. Luth. Community. Fair priced, terms if desired. 668-2A

320-acre farm in Western Minnesota. 668-3A

80-acre farm, fair bldgs. Electric lights. Very good soil. South edge of Pine Co., Minn. School bus route. 668-4A

### Homes

Modern two bedroom dwelling for sale located in Iowa. 668-5B

1 story house, 2 bedrooms, bath, kitchen, living room. Garage. Located in N.E. Iowa. 668-6B

### Businesses

Cafe, ready for business. All modern. Living quarters upstairs. In NE N. Dak. Luth. Community. 668-7C

## POSITIONS WANTED

Woman desires position in motherless home. Area not particular. 668-8D

Two widows would like work during summer at resort in N. Minn. Will do cleaning or help with cooking. Will give references. 668-9D

Augustana Academy graduate desires work for summer. A farm boy, experienced with machine, truck driving and combine operations. Can furnish references. 668-10E

Young man, 25, desires work in parish field, as parish worker or other full-time church work. Single. Milwaukee, Minnesota or Wisconsin area preferred. Start immediately. 668-11E

Married layman with no children full time position as lay assistant in church. Experienced in Evangelism, stewardship, Administration and youth work. after June 1. West or Middle West preferred. 668

## HELP WANTED

Registered nurse 1960 season at ELC Knutson. Rich experience in serving deaf, retarded, under-privileged and children. 668

Dental hygienist in a new and progressive dental office in Anchorage, Alaska. great skiing. 668

Fifth grade teacher for school year 1960 in Lutheran Day School in S. Calif. Salary commensurate with training and experience. 668

Woman over 45 to help in Mpls. as companion for 1 adult. Must have a driver's license and drive well. Plain cooking. No smoking or drinking. Protestant preferred. Close to churches. 668

Teacher for Daily Bible for 1960-61 months school year. Grades 1-7. New 4 bldg., near public school. Good salary. Located in Central Iowa. 668

Middle age or older woman needed to help for home and 2 daughters, ages 7 and 10. 668

Teacher for primary grades in Christian Day School near Seattle, Washington. 668

Maintenance foreman in 210 bed Protestant non-profit hospital in East. S. Dak. open. Available immediately. 668

Experienced dental assistant to work in new dental office in Anchorage, Alaska. 668

Opening for doctor in well-settled, prosperous county seat town. 668

News editor for large county seat with good opening in good community. 668

Medical doctor and dentist for beautiful small community on Oregon coast. and office space presently available. Lutheran Mission just established in area. 668

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Jubilee  
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## JUBILEE YEAR HYMN

(Sung to No. 188, 2nd tune, Service Book and Hymnal)

A prayer hymn, sung at the constituting convention of The American Lutheran Church, to be used as the "Jubilee Year Hymn." The sheet measures 4 by 6, and can be pasted in the cover of the Service Book and Hymnal.

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theme and Bible readings for the days preceding Pentecost. "If you share one each day it will help you feel the Spirit of God moving like a fresh spring wind across your soul on Pentecost Sunday." In 4-page folder form, readings selected by John Halvorson, Luther Theological Seminary.

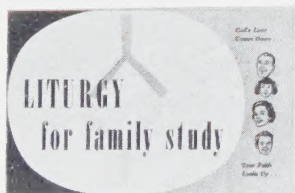
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## LITURGY FOR FAMILY STUDY

The liturgy found in the new Service Book and Hymnal is given a clear explanation so that church members can participate of the service with greater understanding.

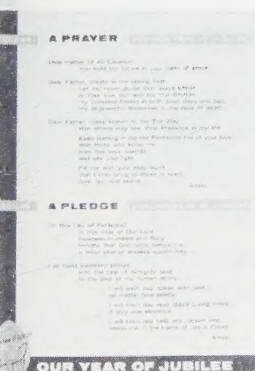
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100—\$7.50



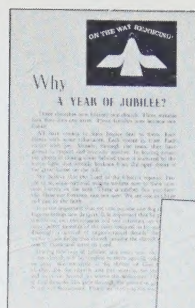
## PRAYER AND PLEDGE CARD

A card for the home, featuring a prayer for Our Year of Jubilee, and a pledge for members of the family to make on Pentecost Sunday when Our Year of Jubilee begins. The card is attractively printed in two colors, 8½x11.

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"Ram's Horn"



"Why a Year . . ."

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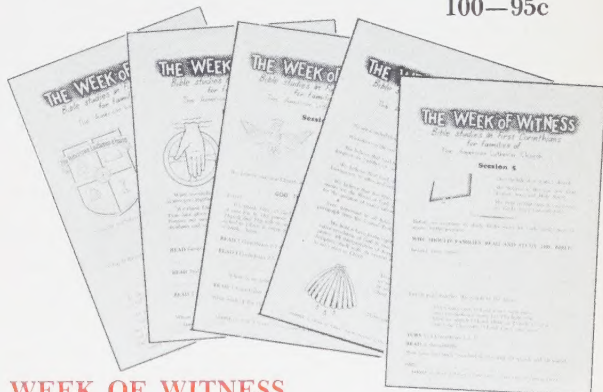
"Ram's Horn" insert—The meaning of the Ram's Horn as a symbol of Our Year of Jubilee.

100—75c

## CHURCH SEAL BULLETIN

No. TALC6044—A 2-color folder with the seal of The American Lutheran Church on the front, a prayer of Thanksgiving on the back. Center pages blank for the Sunday's order of service.

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